THE COGNIZANCE OF A TRVE CHRISTIAN,

or the outward markes whereby *he may be the better knowne:*

Consisting especially in these two duties: *Fasting and giuing of Almes:* verie needfull for these difficult times.

Diuided into two seuerall Treatises.

Published by *Samuel Gardiner*, Batchelor of Diuinitie:

Iames 1, 27.

Pure religion and vndefiled before God, euen the father is this, to visit the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

Aug. in Psal. 43.

VVilt thou haue thy prayers flie vp vnto God, giue it two wings, Fasting *and* Almes.

LONDON
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To the moſt Reuerend Fathers, and right worthie Prelates: *Iohn*, by Gods prouidence, *Lord Arch-Biſhop of* Canterbury, *Primate of all* England, *and Metrapolitan:* William, *Lord Biſhop of* Norwich, *his very good Lord and Maiſter:* Samuel Gardiner *wiſheth long life, continuall honor, and euerlaſting happineſſe.*

WHereas there were late orders giuen vs in charge by publique authoritie, ſeriouſly commaunding the ſtrict obſeruation of theſe two religious and Chriſtian duties, *Faſting*, and giuing of *Almes*, very fit

for all times, but moſt neceſſarie for theſe difficult ſeaſons and late yeares of ſcarcitie: I iudge it not amiſſe in ſome large diſcourſe to dilate vppon them, and that they might more zealouſly be performed, to vrge by al the plauſible arguments that I couide, the neceſſitie of thē. For there be too many defectiue in theſe poynts, who walking after their owne vngodly luſts, do nothing elſe but ſweate ouer their trēchers, in al Epicuriſme, without conſideration of the affliction of *Ioſeph*, wallowing thēſelues, like the ſenſuall and carnal Iouinianiſtes whō *Auguſtine* reproueth, who vtterly did reiect and condemne all Faſting: and not vnlike Sarmotian, and Barbatian gluttonous lubbers, whom *Ambroſe* remembreth: & finally like the beaſts whom *Paul* fought withall in the maner of men at *Epheſus*, who ſaid amōg themſelues: *Let vs eate and drinke, for to morrow we ſhall die.* The ſchoole of theſe is great, & the miſchiefe which they

Aug. de hæreſibus ad Quod vult deum.
Ambr. Tom. 3 Serm. 37
1 Cor. 15

they do, is vnsufferable. This kind of people most pestilently troubled the Church in the Apostles time. *Paul* could not refraine weeping, when he mentioned these vnto the Church of *Philippos*: *whose God was their bellie*, Philip. 2 who were carnally minded. Holy *Iude* Iud. 8. was also much infested with this crew, *Who despised gouernment, & did speake euill of those who were in authoritie, fleshly, and not hauing the spirit*. This our happie Common-wealth is not a little troubled with refractory rabblements of prophane gospellers, who liue loosely & lewdly, turning fasting into feasting, & charitie into crueltie. They are so far frō fasting, & feeding of the poor, as they do nothing els but surfet thēselues, and fleece the poore. They rauish them (as *Dauid* saith) when they get thē in their nets. The reuerend father *Basil* speaketh of such Basil. vngodly fellowes who abounded in his time, who for al their supercilious lookes & graue gestures, and counterfeit & constrained holinesse, were

so wretchedly minded, as they wold not contribute the least peece of money towards the reliefe of the poore, or any godly vse: they would first torment a begger with a hundretd questions, before they would sustain him with the smallest deuotion. But these times (I am perswaded) do exceed all the times that haue gone before vs, and doo seeme to haue come now to their extremitie. There cannot be a more effectuall signe of a consuming and dying bodie, then the coldnesse of the bodie, and therefore it was said of *Dauid*, that when he was readie to die, that they couered him with cloathes, but no heate came vnto him: it is a token of a dead soule, when as it is cold in duties of deuotion, and cannot be warmed by the pittifull and pathetical outcries of the poore. When the sicke man with greedinesse laieth hold vpō his bed, and violently wold draw the couerlets, sheets, and whatsoeuer hee can claspe, vnto himselfe,

1.Reg.1.

we say that man will die. The world now with all the Art they can, seeke to draw into their possessions the reuenues of the Bishoprikes, and the zelous cõtributions of our godly ancestors vnto the Church, it is to be concluded therfore, ỹ the world shall shortly die. We were neuer greater professors, and lesse practisers. The figge tree had leaues, but no fruit: the foolish Virgins had oyle, but no lampes: we go in sheepes clothing, but inwardly are rauenous wolues. When as *Iehu* King of Israell went to kill the sonnes of *Achab*, and destroie *Baals* priests: he met a souldier by the way, and said to him: Is thy hart right towards mee, Who answered, yea: *Iehu* replied, then giue me thy hand: So Christ the true King of Israel, who came into this worlde to destroy Idolatry, asketh of vs that make our selues professors of his name the same question, whether our hearts be right towards him: if wee say, yea: hee asketh

Mar. 12
Matt. 25
Matt. 7.
2. Reg. 10.

keth our handes that are the instruments of good works. In the old law, God comaunded that the skinne of euery beast which should be for a sacrifice, should bee drawne off. The skin is the outward couering: so our outward couering and dissimulation must be pulled off, & we must expres our religion in our deeds. But it is far otherwise: for how little fasting, and how great feasting, and that vppon dayes and nights inhibited by godly authority, is now to be seene? Whereas there should bee no beggers in Israel: by our vnsatiable and extreame couetousnesse, beggers doo increase and swarme in euery place. It appeareth that wee beare but little loue vnto her Maiestie, by whom we liue, who thus vnconscionably doo preferre our owne vngodly lusts before her godly lawes, thinking that lawful which is lustfull vnto vs, shifting off these her godly lāwes to glut our affections, like the grosse & beastlie

lie Atheiſts, and Epicures, whō *Ambroſe* thus deſcribeth. *Multi ſunt quibus cum ieiunium indicitur de intemperie ſe temporis ſemper excuſant. Dicunt enim æſtiuis menſibus: Dies longa eſt, & fortior ſol eſt, & torrentior ſitim ferre non poſſumus: poculis nos refrigerare debemus, hyemis tempore algorem tolerare nequimus eſcis calefieri nos oportet. Ita hominis quorum animus ſemper eſt in prandio, prandendi ſibi cauſas inquirunt: & dum ſe a ieiuniis excuſant tempora Creatoris accuſant.* There are many (ſaieth *Ambroſe*) who when as they are commaunded to faſt, doo excuſe themſelues by the wickednes of the time. For they ſay, in Sōmer ſeaſon the day is too long, the Sun is hotter: we are nor able to endure thirſt, let vs coole our ſelues with cuppes. In Winter they replie, we cannot abide the chilneſſe of the weather, we muſt warme our ſelues with meate. Thus theſe men whoſe mindes are wholie ſet vppon their meate, doo alwayes

make

make occaſion to dine, and whiles they doo excuſe themſelues from faſting, they lewdly do accuſe the times of their Creator. If theſe men will ſuffer themſelues to be reformed, and not remaine incorrigible, I doubt not but if they will peruſe theſe treatiſes, but they will bee perſwaded to fulfill theſe duties. Wherin I haue indeuoured by pregnant proofes of Scriptures, authorities of Fathers, and manie perſwaſorie and effectuall ſimilitudes gathered from the Fathers, to enforce the ſame. And theſe I am bold to dedicate to your Grace, and to you Honourable and my good Lord of *Norwich*, for verie good cauſes, both publike and priuate.

1 Firſt, I take my ſelfe as a poore Miniſter of the Church, to owe a Canonicall dutie to your Grace, as to one to whom the gouernment of our Church, vnder the ſacred Maieſtie of our bleſſed Queene, is principally committed, and to you (reuerend father)

ther) beeing our prudent, godlie, and vigilant Dioceſan.

2 Secondly, both your loues to my deceaſed father, might haue incouraged me, if there were nothing elſe.

3 But principally I preſume herein to giue you this booke, becauſe your Graces godly ſanctions, and your (my Lord) induſtrious publication of theſe ſanctions to vs your Cleargie, through the confines of your libertie, are the ſubiect matter, and occaſion of my Booke.

3 Alſo the loue your Grace, and your honour, do beare to all godlie endeuors, and the countenance that you giue vnto painful miniſters, hath miniſtred vnto me no ſmall cheerfulneſſe in this matter.

5 Laſt of all, in that I haue deuoted my ſelfe in all ſolemne obſequies, vnto your good Lordſhip, and it hath pleaſed your honour, aſwell to aſcribe mee in the number of your Chaplains, as to encourage me in my labour,

labour, and ſtudies, as my bounden dutie willeth mee, I conſecrate vnto your Lordſhips, the fruits of theſe my labours. GOD, euen the moſt mightie God, enrich your zealous harts with the abundant graces of his ſpirit, and make your names famous vnto the endes of the worlde: giue you long life, with all worldly proſperitie, that by both your godlie wiſdoms, we may ſtil be led as ſheep, as by the handes of *Moſes* and *Aaron*. *London* the 8. of October, in the yeare of our ſaluation. 1597.

Your Graces and Lordſhips, in all obſequie to be commaunded.

Samuel Gardiner.

To the Reader.

Odly Reader, if euer these two Christian and Religious duties of Fasting and Almes haue bin iudged needful, it is now high time they should be well thought vpon, and diligently put in practise. For through the vnkindnesse of former yeares (the iust punishment of our sins) and more through the vnsufficed wretchednesse of cruell men, Cormorants, mault wormes, badgers, and Regraters, and of the like title (the rods of Gods furie, and the verie imps and lims of the diuel) the poore haue beene brought vnto all extremitie, and are now almost constrained to eate the flesh of their own armes. The Lord in mercie hath now visited vs, and hath done his part, and hath turned our former scarcitie into present plentie: the earth hath brought forth hir increase, and God euen our owne God hath giuen vs his

blessing,

bleſsing. But wee regard not to viſit the poore, & to do our dutie: but albeit we find him a gracious father, we remain ſtil graceleſſe children. For the plentie which God hath ſent to refreſh the poore, is without cauſe kept in, and not acknowledged, to the vndoing of the poore. But take we heed that we tempt not God, and preſumptuouſly prouoke the holy one of Iſrael vnto anger, in extenuating and abazing his rich mercies and making him a niggard, whenas he hath opened the windowes of heauen, & giuen vs plentiouſly of his bleſsings to drink as out of a riuer. If for his bountifulneſſe, wee ſhall reward him with vnthankfulneſſe, and our eyes ſhal be euill becauſe he is good: he hath verie ſharp arrows to draw out of his quiuer, & inſtruments of death to grind our hairie ſcalpes. For doubtleſſe the poore ſhall not alwaies be forgotten, the patient abiding of the meeke ſhall not periſh for euer. Let vs therefore heare their crie and ſuſtain them with releefe. This we ſhal be verie able to performe, and thereby preuent a future danger, if we ſhall giue our

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our riotous feasting, and deuote our selues sometimes to a religious fasting. If this seemeth too greeuous and ouerburdensome to vs: content we our selues with a moderate diet, and let our superfluities be bestowed to succour their necessities. As God hath liberally lent to vs, so let vs largely lend to him againe. By giuing to the poore thou dost lend to him, and he promiseth to set it vpon his owne accounts, in the resurrection of the righteous. Consider wee the difficult estate of these times, the huge heapes of poore people, their extreame miserie. I haue vsed all diligence as God hath guided mee with his holy spirit, to stirre you vp to these religious duties, vrging and pressing these two propositions, with as effectual and plausible perswasions as I could. I hope I haue not languished in any part of my worke, but in euery place without any impertinent and idle digressions to make the paper swell, haue by solid arguments, illustrated and confirmed such needfull circumstances as belong to my assertions. I heartily desire thee not superficially and slenderly to consider it, but deliberately

liberately to reuolue it in thy mind. And albeit there be others who haue written of this argument more sufficiently then I, yet seeing I cannot bring gold and siluer with others, I see no reason but that I may bring such as I haue, euen goats haire, and badgers skins, vnto the Lords Tabernacle. The widowes mite was as pleasing vnto God, as the plentifull and sumptuous contributions of the rich. Though I haue but one talent, I cannot in duty bind it vp in a napkin, or bury it in the earth. The honor of Christ Iesus whose vnworthie seruant I am, my dutie to my deare soueraigne, whose loyall subiect I am, the loue of my countrey whose vnfaigned friende I am, hath animated me to this labor, which I commend to God, and to thy indifferent iudgement. Fare well London, this eight of October, 1597.

Thine in the Lord,

Samuel Gardiner.

The Cognizaunce of a true Christian, or the outward markes whereby he *may be knowne.*

The first Chapter.

Of diuerse kinds of fasts.

BEcause there are so manie sundrie kindes of fast, and few there be who fast in that order as they ought: it is verie needfull, that first we should distinguish it, before we do define it, that wee deceiue not our selues in a zeale without knowledge, *Having a shew of godlinesse, but indeed do denie the power of it.* 2. Tim 3. 5.

There is a fast which may be called Naturall: because the law of Nature doth prescribe it: and that is but an abstinencie only 1 A natural fast.

for the time, or a ſpare diet, which is onely vſed as a preſeruatiue of our health, that both body & mind might be more pliable vnto their proper functions, foraſmuch as by a large and plentifull repaſt, the minde waxeth dull, and the bodie diſable vnto his outward actiõs. But for your further knowledge, & direction in this point, I ſend you to the ſchole of Philoſophers to be taught: whoſe precepts of Temperance, Sobrietie, and Abſtinence, muſt be your inſtructions. *Socrates*, *Diogenes*, and *Crates* the *Theban*, in the ſtrict obſeruation of theſe rules, doo exceed vs Chriſtians. And I leaue you to Phiſitians, to tell you more of this, who according to the times, places, and perſons, will acquaint you with that faſt, and courſe of diet, whith moſt fitlie doth agree with the ſtates of your bodies. It is not the faſt that I minde to medle with.

2

A ciuill faſt. There is a faſt which may be ſaid to bee ciuil, becauſe it is imploide about ciuill actions: in which we are ſo earneſt and deuout, as wee will not eate or drinke before wee haue accompliſhed them. Such a faſt was

1. Sam. 14. *Saules*, when hee was in chaſe purſuing of 24 the *Philiſtines*, hee gaue commaundement throughout his hoſt, that none ſhould bee

ſo

so hardie, as to eate or drinke, vntill he had auenged himselfe of his enemies. And this was the fast of certaine Iewes, which were confederate against Paul, who vowed with themselues, that they would not eate, or drinke, vntill they had killed Paul. Acts 23.12.

An other kinde of fast which is too rife, and common with many: is that which is vsed as a preparatiue to a feast. As when they keepe their stomacks for a sumptuous supper, that they might feed more riotously. This is an incontinent continencie. A fast of not fasting, as *Lucus* is called, *a non lucendo*: Parcæ, *à non parcendo*: and *Mons, à non mouendo*. *Augustine* calleth this, a superfluitie rather then a fast. Thus dilating of it, *Non laudatur in illo ieiunium, qui ad luxuriosam cœnam seruat ventrem suum. Inuitantur enim aliquando homines ad cœnam magnam, & cum ad eam velint auidi venire, ieiunant hoc ieiunium non continentiæ sed potius luxuriæ deputandum est.* We do not commend this fast in that man, who reserueth his stomack for a large supper. For many being bidden vnto great feasts, do fast before, to eat whē they come with greater greedinesse. This is not a fast of sobrietie, but rather of incontinencie. The hurtfull effects whereof are

3 A riotous fast.

Aug. in Psa. 43

touched by the ſame father, excellently, in theſe words. *Nihil prodeſt toto die, longum duxiſſe ieiunium: ſi poſtea ciborum ſuauitate, vel nimietate, anima obruatur: Illico enim mens repleta torpeſcit, & irrigata corporis noſtri terra, ſpinas libidinum germinabit.* It auaileth nothing (ſaith he) to haue faſted all the long day, if afterwards the minde bee ouerladen, either with daintineſſe or fulneſſe of meate. For the minde beeing ſurcharged, it waxeth blunt and heauie, and the earthlie furrowes of our bodie beeing watered, it bringeth forth the briers and thornes of vnſatiable luſt. This faſt is too vſuall. And a common tricke, this is, amongſt carnall Goſpellers, and fleſhlie Epicures in theſe ſinfull dayes.

Aug. ſer. 56 de tempore

4 A conſtrained faſt.

Let our fourth kind of faſt be that which is conſtrained, which cannot bee auoyded, becauſe it is the yoake which God hath laid vpon vs. That is, *When the Bridgroome is taken from vs.* As when wee faſt for meere pouertie, hauing nothing to eate: when the Lord dooth puniſh a land with famine, or bringeth in the enemie, who cõſumeth and deſtroyeth the fruits of the earth, and the labour of the husbandman. For this ſcarcitie and want, for very good cauſes the Lord

Math. 9, 15

in

in his secret and vnsearchable prouidence, doth bring verie often vpon his deare seruants. As vpon *Abrahã* who for the famine that was in his land was constrained for his necessarie succor & relief to flie into Egypt. Gen.10,10

And to *Isaak* after him, who for the same cause went vnto *Gerar*, vnto *Abimelech*, king of the Philistines: and to the old Israelites iourneying through the desart, & wast wilderneſſe: and vpon *Elias* the *Thesbite*, in that time of horrible dearth which was in *Samaria*: and vpon his owne disciples, when as trauelling too and fro to preach the Gospell, they were constrained to slake their hunger, to plucke the eares of corne vpon the Sabboth day. And vpon *Paul*, of which he boasteth in his second letter which hee writeth vnto the *Corinthians*: And vpon diuerse poore people in this lande, at this time, who for extreme beggerie are inforced to fast, vntill they bee brought vnto deaths doore. This fast becauſe it is of neceſſitie, and cannot be shunned, wee must not fret our selues, and murmure against God, but wee must endure it with all patience, and long suffering: as *Eliah* did, remaining by the riuer *Cherith* ouer *Iordan*, vntill the Rauens brought him bread and Gen.26,1 Num.2 3,8 2.Kin.17. 25 Mat.12,1 2.Cor.11. 27 1.Kin.17,5

2.Cor.6,4 flesh both morning and euening. And as *Paul* did (saying) *We approue our selues as the Ministers of God, in much patience, in afflictions, in necessities, and distresses, in prisons, tumults, labours, by watchings, by fastings.* The God of patience grant, that we be like minded, now that his hand is heauie vppon vs, and hee hath brought leanneſſe and ſcarcitie vpon our ſouls, by taking away the ſtaffe of bread, & making our fruitfull land barrē, for the wickednes of the people that dwell therein. If we will reſt cōtented, with his prouidence, and ſtay his leiſure, hee will bleſſe our vittails with increaſe, and ſatisfie the poore with bread: he will crowne our patience with plenteouſneſſe to come, that our garners ſhall bee full, and plentie of all maner of ſtore: our ſheepe ſhall bring forth thouſands, and ten thouſands in our ſtreets: for his armes (as the Prophet ſaith) are not ſo ſhort, but he can ſaue, and his eares are not ſo ſtopped, but he will heare vs: nay he hath alreadie heard vs, and the earth hath giuen her increaſe, and God euen our owne God, hath giuen vs his bleſſing. For we ſay not nowe as Chriſt ſaid: Lift vp your eyes, and looke on the regions, for they are white
Iohn 4,35 vnto haruеſt, but lift vp your eies, & looke

into

into the Barnes how miraculously they are stored with a strange increase.

CHAP. II.

Of the late fast commanded by publique authoritie.

THere is another kind of fast not much disagreeing with that which was the first, but that it is not vsed for the same ende: which ought to be more vsuall with Christians then it is, and that is an orderlie and moderate cariage of our selues, in the course of our diet, that thereby we may the better relieue and helpe the poore: and this requireth, that wee refraine our selues from al gluttonie and excesse, which is often the cause of the former famine, into which very many are often driuen, by their excessiue misgouernment. This we shall performe, if wee shall not giue out selues to often and much feeding. Herein wee doo abuse our Christian libertie too much, that hauing no respect of these difficult times, we giue our selues to all riot and excesse. And in the meane time, suffer the poore people, Gods deare Saints, to continue in scarcitie, while that which would relieue them, is

5 By a moderate diet.

waſtfully concocted, and wantonly conſumed vpon our inſatiable luſts. We make no ende of feaſting and banquetting, as if wee were *fruges conſumere nati*: borne to no other ende then to conſume the good creatures of the earth. I may crie out of our times as the Orator did of his, and ſay, *O tempora, O mores*, O times, O maners. And as *Auguſtine* did of his: *Prandia ducuntur vſq; ad noctem, & cœnas Lucifer videt: frequenter vſq; ad vomitum ingurgitare ſe non erubeſcũt, & ad menſuras ſine menſura bibunt: multi inueniuntur qui ebrioſos, & luxurioſos amplius quam oportet cogunt bibere.* Our dinners are lengthened out vntill night, and our ſuppers continue vntill the day ſtarre ariſe. They are not aſhamed to eate til they vomit, and they drink by meaſures, without meaſure. There are many conſtraine thoſe which haue taken too much before, ſtill to take more then they are able to beare. The multiplicitie of diſhes, and varietie of dainties, that were often to be ſeen at one time, vpon meane mens tables, theſe laſt deare yeares, was intollerable to behold. *Iuuenal* the Satiricall and prophane Poet, arguing the Romans of their exceſſiue diet, cenſureth them thus. *Quis ferculæ ſeptem ſecreto*

Cicero.

Auguſt. de Tempore, Serm. 131.

Iuuenalis Sat. 1.

cœnauit

cœnauit unus? Who of the ancient Romans had euer seuen messe of meate at one feast? But if *Iuuenal* might bee suffered to come out of hell, to take a view and sight of our feastings, hee should find verie manie verie forward Christians in outward profession, hugely to exceed in this carnall condition, not onely the Romanes, but *Sardanapalus*, and *Philoxenus* the Epicure, and the whole confused rout of Atheists and Epicures, in the ages before vs. But it shall not need that he come out of hell, to reproue our misgouernment: if we take not better order, wee shall go to hell to him. If our bellie be our God, damnation is our ende: for the mouth of the Lord hath spoken it. But of this matter hereafter, I shall haue more fit occasion to entreate. For the more orderly carriage of our selues, in our repast and diet, which as it may be vsed, commeth verie neare to the nature of a true fast (although wee graunt a difference betweene Temperance and fasting, and do not confound them, as our aduersaries would suggest and obiect against vs) it is behouefull that we take the counsel of Saint *Augustine* in this case, directing vs thus. *Hoc me docuisti vt quemadmodum, medicamenta, sic alimenta sumpturus accedam.*

Phil. 3, 19

Aug. cõf. lib. 10, ca 31

That

That we receiue our meate, as we would receiue phisicke. A purgation is not taken for pleasure of the body, but for necessitie sake: so must we eate not for pleasure, but for necessitie sake. *And take no thought for the flesh to fulfill the lust of it.* This is that fast which our gratious Qneene (in a tender compassion which shee hath of her poore distressed people, pinched and oppressed, and almost consumed with this long continued dearth) to vs her loyall and dutiful subiects, hath commended and commanded exactly to be kept. Which if it may be as diligently performed, as it is prouidently enioyned, it will rescue infinite of her poore people, frō the pit of destruction: it will do much honour to almighty God, profit to our selues, and acceptable seruice to our Commonwealth. The effect of her zealous and godly charge, agreeth with that Christian and perfect fast, of which Saint *Ambros* speaketh. *Illud ad perfectionē ieiunii tacendum non est, vt qui abstinemus & minime prandemus, hoc tempore prandia nostra pauperibus eroge mus. Qui sic abstinet vt nihil pauperibus de suis epulis largiatur, videtur quæstum sibi, suum feciſſe ieiunium, & negotiationem parcendo, atque ideo bonum eſt ieiunium cum ele-*

Rom. 13. 14

Ambr. Tom 3. Serm. 32.

emoſyna.

leemosyna. That is, it is necessarie that our fast be a perfect fast, that wee who at any time do abstaine from any meale, doo bestow that meale vppon the releefe of the poore: for hee that otherwise fasteth, and giueth not that which is saued thereby to the helpe of the poore, he seemeth to make a gainefull trade and occupation of his fasting: and therefore fasting is good with giuing of almes. Vnto this agreeth the speech of *Augustine*: *Ita ieiuna vt paupere manducãte prandisse te gaudeas.* So fast as thou maist be glad that thou hast dined, in causing the poore to dine. It is truely said of him in the same place: *Quam multos paupers saginare potest, intermissum hodie prandium nostrum.* How many poore people may be fedde by one dinner that is forborne this day? This our royall Queene in her wisedome seeth well, and therfore that we should make this vse of it, let vs be conformable to her godly orders, in this case prouided: not for sordid gaine sake, to increase our wealth, but for conscience sake, our obedience heerein being nothing profitable vnto her, but auaileable vnto vs, as making for our benefitte verie much euerie way, but among others, for our common tranquilitie and quietnesse,

Aug. in Psal. 42

Aug. ibid.

quietneſſe, which might otherwiſe by the intollerable vexation of famin which muſt come vpon manie, which is called *Maleſuada*, a verie bad counſeller in all kinde of actions, be vnhappily diſturbed, eſpecially being ſo ſeriouſlie exhorted vnto this faſt, in manie places of the holie ſcriptures, as by Chriſt, when he ſayth: *Take heede vnto your ſelues, leaſt at any time your hearts be oppreſſed with ſurfetting and drunkenneſſe.* As by *Peter* when he ſayth: *Bee ſober and watchfull, for your adnerſarie the diuell as a roring Lion walketh about ſeeking whom hee may deuoure.* As by *Paule* his owne example who did beate down his bodie, & bring it into ſubiection, leaſt by any meanes after he had preached vnto others, he himſelf ſhuld be reproued.

Luke 21, 34

1: Pet: 5, 8

CHAP. III.

Of the myraculous faſt, of Moſes, Elias, *and* Chriſt: *how diſproportionable this their faſt is vnto the papiſticall faſt of* Lent, *which is drawne from thence.*

6 A miraculous faſt.

BEſides the other particular kinds of faſt ſpecified before, there is a nothet ſupernaturall faſt, which is not in our ſtrenth and

and power to performe, which is strange, and miraculous, yet by Gods grace, granted peculiarly to some fewe, as to *Moses*, *Elias*, and to our Sauiour Christ, thereby the better to confirme that doctrine, which was taught by them, and to get them applause and authoritie among men. And this fast was a generall abstinencie, and forbearing of all nourishment, for fortie dayes and fortie nights togither, without intermission. Thus *Moises* the Law-giuer fasted vpon mount *Sinai*, and *Elias* the Propet vpon the mount of God *Horeb*, and *Christ* the son of God who came to fulfil the law & the Prophets, thus fasted in the wilderneſſe. This fast is miserably abused by the Papists, whilest they would in an Apish imitation hereof, make their superstitious and conceited fast of Lent to allude therevnto. And impose vpon the Church the necessitie of this practise vnder paine of damnation. And thus beeing strong by a fleshly arme, they constrain simple souls, loden with sin, vnto the obedience of their lusts. The arguments they bring in for the maintenaunce of their cause, are friuolous and absurd. *Velut ægri somnia vana*: hanging togither like a sicke mans dreame. One of their schoole reaso-

Exod 24, 28
1, Kin: 19. 8.
Math: 4. 2

neth

neth in this sort. The tenth part of the yere as a kinde of Tythe is due vnto God; but the time of Lent is the tenth part of the yeare; therfore by consecrating it vnto fasting, we must giue it vnto God. This is a dissolute and beggrely reason. *Tempora mutantur & nos mutamur in illis*: The times are changed, and we are changed in the times: we are now no more vnder the lawe, but
Gal.4,9 vnder grace. *Howe can wee* (as the Apostle saith) *seeing wee knowe God, yea, rather are knowne of God, turne againe vnto impotent and beggerly rudiments: whereunto as from the beginning we will bee in bondage againe, obseruing dayes and moneths, and times, and yeares.* Thus ye see, if wee should graunt them the *Maior* of this Argument, that the tenth part of the yeare is proper vnto God, more then the other parts of the yeare besides, by the ceremonies of the law, how they shuld gaine nothing by it: but we denie that this part is more due vnto him, then the other parts are, and all the broode of Papists, shall first be burstен, before by anie suffrage, or authoritie of Scripture, they shall be able to proue it. For if it were, why did not then the Iewes who wer Gods chosen people, vnto
Rom.3,2 *whome were committed the Oracles of God,*

per-

performe this fast, and pay this tenth vnto the Lord? Is there a greater vertue in the fortie dayes before Easter, then in other dayes, that we must vpon necessitie be restrained vnto that time? Ought not euerie time to be as penetentiall, and to be employed vpon the seruice of God? Must not he that is *Alpha* and *Omega*, the beginning and the ending, haue the beginning and ending of all times, and of our whole life? Doth not *Zacharie* teach vs, that this is the condition of our redemption, *That we being deliuered out of the hands of our enemies, should serue him without feare, in holinesse and righteousnesse, before him all the dayes of our life*? By this set time of Lent, there is a way laid open to all loosnesse, & libertie: for after the date of it is expired, in & which they liued straightly, they think themselues free all the yeare after to liue as they list. Another of their Arguments which is as idle as the former (and yet it is the best and substantialleſt which they haue) is thus formed & disposed. Euery actiō of Christ must be our instruction: but Christ did fast forty dayes and forty nights togither: therefore this fast must be our instructiō. We willingly graunt all this Argument, without any detriment Luke 1.

detriment or hurt to our cauſe, for all the acts of Chriſt doo fitly ſerue to direct vs in the faith and order of our life, and are perfect ſchoolmaiſters to bring vs vp in knowledge. But it followeth not herevpon, as they would or ſhould inferre, if they would conclude any thing that make for their purpoſe, that euerie of his actions, and ſo conſequently this ſhould be our imitation. If they would diſpute thus. Euery action of Chriſt muſt be our imitation, and vpon this conclude, that in this miraculous faſt of Chriſt we muſt alſo imitate him, we would denie the propoſition, and diſtinguiſh of Chriſts actions. For as they are ſundrie, and of diuerſe natures, ſo were they likewiſe done for diuerſe and ſundrie endes. Some there were that were done for our example, and thoſe muſt we imitate: Of this kinde are all his actions, which are called morall, appertaining vnto maners, which muſt be the rule and line of our life, and the engrauē & liuely pattern of a Chriſtian conuerſation, as his obedience vnto his father in all things, *vnto the death, the death of the croſſe.* His innocency, which was ſo abſolute & entire. *As he did no wickednes, neither was there any guile found in his mouth.*

Chriſt his morall actions.

Phil. 2. 8

Eſay 53. 9

His

His humilitie was such, *As he drunke of the brooke in the way, And made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men.* Stouping also vnto his disciples, and washing their feete, his loue and charitie was such, that he died for his cruell enemies. All these and such like his morall actions, must be our examples, according to this precept which he himselfe giueth vs saying. *Learne of mee that I am meeke and lowly in heart.* And to that which elsewhere he prescribeth, *I haue giuen you an example, that ye should do euen as I haue done to you*: vnto which charge agreeth this heauenly Canon of Saint *Paul*: *Be ye followers of me, euen as I am of Christ.*

Psal. 110, 7
Phil. 2: 7.
Iohn 13: 5.
Rom. 5: 10.
Mat. 11, 29
Iohn 13: 15
1. Cor. 11: 1,

Christ his peculiar actions.

But there are other his actions which are peculiar vnto himselfe alone, and not fit for any other beside, as simplie belonging to the misterie of our redemption, and worke of our saluation: as his conception by the Spirit: his natiuitie by the virgin: his bitter death vppon the crosse for our sinnes: his tryumphant resurrection for our iustification: his Glorious ascention vp into heauen, to prepare vs a place, and to make intercession for vs. There is no man that hath so little wit, as to thinke that these his acti-

ons must be our imitation. Last of all there is another degree of his actions, which are his myracles, which go beyond our reach and power to imitate, as his healing the sicke, in giuing sight vnto the blinde, his making the Lame to skippe like a Hart, his rayſing the dead vnto life againe, his walking vppon the Sea, his authoritie ouer Windes, vncleane Spirits: his taſt in the Wilderneſſe for fortie daies. And wee may as well bring the former to paſſe, as effect this in due forme and order after Christ his example. Thoſe therefore that referre their ſuppoſed faſting vnto the faſt of Christ, do intollerably peruert his holy action, and dallie too much with a matter of ſuch moment. For what diſcrepancie and contrarietie is betweene them, may appeare by theſe circumſtances. Firſt, Christ whē he faſted, did eate nothing at all. And thus much *Luke* witneſſeth. But the papiſtical Lent faſt, is but a reſtraint from certain kinds of meate, as Egges, fleſh, and al whit emeates, made of milke, cramming themſelues with all delightfull fiſhe, drinking all ſtrong Wines out of capable bowles, and tempering and ſeaſoning theyr platters and their

Christ his miraculous actions.

The diſagreement betweene Christs faſt and the faſt of Lent.

1 Luke 4.2.

their cuppes with the intising spices and confections of the Appothecarie, verie maine inforcements vnto all lasciuious lust. And this is their fast, like vnto the fast of the gluttonous priests in Saint *Ieroms* time, which hee remembreth in a letter vnto *Nepotian*. *Quid prodest oleo non vesci & molestias quasdam difficultatesque ciborum quærere caricas, piper, nuces, palmarumque fructus, similam, mel, pistacia? tota hortorum cultura vexatur vt cibario non vescamur pane, & dum delitias sectamur, à regno cælorum retrahimur.* To what vse is it not to eate oyle, and to hunt after meate which is not to bee gotten without labour and difficultie, as figs, pepper, nuts, dates, cimnalles, honey, and pistack nuts, which are to be sold by the Appothecarie? euerie orchyard and garden is raked and searched, that they might not eate housholde and ordinarie bread: and thus while wee please our daintie tooth, and follow our appetites, wee are withdrawne from the kingdome of heauen. Is not this the wonted guise of the popish fast? of the lecherous Locusts & vnsatiable bellie panches, of the Romane synagog? who disquiet al ponds, riuers, & seas, to glut their gorges: who vnder

Hiero ni. ad Nepotian.

an hypocriticall and deceitfull profession, which they doo make of fasting, *Curios simulant & bacchanalia viuunt?* While they therefore liue thus, howe come they neere in any right imitation, this example of Christs fast.

2 Secondly, they do palpably and grossely erre, in repeating yeerely their solemne fast of Lent, contrarie to the president and example of Christ, who fasted but one yeare.

3 Thirdly, in abridging vs of our Christian libertie, putting a difference betweene meates, for holinesse sake, and forbidding some meates, as vncleane or vnlawfull, which is the doctrine of diuelles, *For euery Creature of God is good,* 1:Tim:4.1 & 4: *and nothing is to be refused, so it be receiued with thankesgiuing.* For that *which entreth in* Mat.15:18: *at the mouth defileth not the mã.* And it is not meate that maketh vs acceptable vnto god, *for neither if we eate, haue wee the more: neither if we eate not, haue wee the lesse. Let no man therefore condemne vs, in meate or drinke.* 1:Cor:8:8, Col:2:16. It is a famous and memorable example that wee reade of *Spiridion*, Bishop of *Cyprus*, when as he did sette flesh in the time of Lent, before a stranger that came into his house, and he refused to taste of it

Spiridion Bishop of Cyprus.

because

becauſe it was lent, giuing this reaſon, becauſe hee was a Chriſtian: grauely and wiſely replied in this ſort: therfore thou ſhouldeſt eate of it, becauſe thou art a Chriſtian, for all things are cleane to thoſe that are cleane.

Laſt of all, this is no leſſe an errour then the former, that they limit and tie this theyr ſolemne faſt vnto a certaine time, contrarie to the vſe and cuſtome of the Church: there beeing as we reade, a great difference betweene diuers Churches, about the conſtitution of the time, whilſt the Romanes would haue but three weekes before Eaſter, the Church of *Alexandria* ſixe, others ſeauen, for their faſt of Lent. The ſcriptures moreouer not commanding an appointed time, but enioyning our publike faſt to bee vſed for publike cauſes, which they haue expreſſed. Of which more ſhall bee ſpoken GOD willing afterwarde. By theſe and many other the like circumſtances, which might eaſily be gathered out of the confuſed Chaos, and rable of their ceremonies appertaining to theyr faſtings, it is manifeſt inough, that howſoeuer the obſeruation of the time of Lent crept firſt into the Church,

Hiſt. tripartit. lib. 9. cap. 38.

It hath no fitte alluſion and relation vnto Chriſts faſt, but it came in meerly by a prepoſterous and peruerſe imitation of Chriſt: wee make not therefore any reckoning of this time, as if our exact and auſtere keeping of this, were any way meritorious, as the Papiſts would haue it, or as if it were of neceſſitie to bee impoſed, as *Ambros* affirmeth. But wee iudge it ſimplie conſidered in his nature, to be free for all chriſtians, and that it bindeth not the conſcience to commit it, or omit it.

Tho. Aqin. Ambros.

CHAP. IIII.

Of the lawfull and neceſſary vſe of Lent: and of other ſet and appointed dayes of faſt, ordained and kept by the Church of England.

BVt leaſt either the ſuperſtitious Papiſts, or newe fangled Annabaptiſts, ſhould from hence be animated, and take occaſion licenciouſly and preſumptuouſly to cenſure our Church, for retaining ſtil this time, while (not vnderſtanding the ende for which we keepe it) they might either thinke that wee might better breake it, or els with the Oratour, iudge it a ſtrange

strange course, *Vt æquum sit in Nævio quod iniquum est in Quinctio.* That it should bee commended in the Protestants, which is condemned in the Papists. It is most cõuenient (that we shuld not be mistaken & misconstrued in the premisses) immediatly to insert the causes & vse of this time of Lent, as of all other times which her highnesse lawes hath decreed to be obserued. Wee would be therefore thus vnderstood, that we doo not simply gainesay this time. But this is that we onely stand vpon, that it is no imitation of Christ his fast, & that no merit is to be reposed in the same. But we hold it, that it is needful that there shuld be times prefixed, for religious duties, and among others, for the exercise of fasting. We suppose the Lent and other set seasons straightly to be kept, for two especiall endes. The first godly. The second pollitike. The godly ende is this, that our bodies beeing not aggrauated or surcharged as at other times, our minds may be apter to contemplation, and holy meditation. For as the ship that is ouerburthened will soone sinke, and the Gunne that is ouer charged will quickly flie a peeces, and the Hawke that is full gorged will not come to the hande, so

Cic. orat. pro Quinct.

Two ends for which we keepe the Lent and other daies of fast

1 Godly.

2 Pollitike.

Similitudes.

when we are ouerdieted, we do easily sink, our mindes are crazed, and wee list not to come to our maisters hande, who all the day long, stretcheth out his hand to vs a wicked and gainsaying people. There is further, this religious and godlie ende and effect of these fastings. The charitable and necessarie reliefe of the poore, whom God hath so peremptorilie commended to our care. It were impossible that the poore shou'd so want, if wee had not too much. It is verie meete therefore that wee should take the lesse, that they might haue the more. Moreouer, this sanction hath politique respects, conuenient, and behouefull to the Common-wealth. For the increase of cartell therby is maintained. The brood of the land, thereby being preserued, for the which the Lẽten-time most seasonably is appointed. And nauigatiõ therby is better continued, for the bringing in and spending Gods blessings by the Sea. For which all the Annuall appointed fasts doo most conueniently serue. It hath also this both godly and politique regarde. That is, our obedience vnto her sacred Maiestie, and the preseruation of the vnitie of the church of God. And this vse did *Eusebius* make

Euseb: lib: 5 cap: 24

of

of it. And so did *Irenæus*, who when as *Victor* the Bishop of *Rome* would haue excommucated the East Church, because in the orderly obseruation of Lent, it did not agree with the Church of *Rome*: he reasoneth with him thus. What (sayth he) cannot we liue in loue and vnitie together, albeit they liue according to their rites, and wee conforme our seiues vnto our owne customes? Saint *Augustine* setteth downe an excellent course in this case to bee taken, which hee had learned of his maister *Ambrose*, the godly and reuerend Bishop of *Mediolanum*, and it is worthie of due regard, and it is this. *Indicabo tibi, quid mihi de ieiunio quærenti, responderit venerandus Ambrosius, Episcopus Mediolanensis, nam cũ in eadem Ciuitate mater mea mecum esset, & illa sollicitudinem gereret vtrum secundum morem nostræ Ciuitatis sibi esset sabbato ieiunandum, an ecclesiæ, Mediolanensis more prandendum, vt hac eam cunctatione liberarem, interrogaui hoc supradictum hominem dei. At ille quid possum inquit hinc docere amplius, quam ipse facio quando hic sum, non ieiuno sabbato, quando Romæ sum ieiuno sabbato, & ad quamcunq; Ecclæsiã veneritis inquit eius morem seruate si pati scandalum non vultis aut facere.*

Aug: casulano presbytero, epi: 86. in fine:

facere. That is, I will tell thee what answere the reuerend father *Ambrose* Bishop of *Mediolanum*, made vnto a question which I propounded vnto him of fasting, when my mother was with mee in the same Cittie: and she tooke care whether shee should fast, according to the order of our Cittie vpon the Sabboth day, or take her dinner after the custome of the Church of *Millan*: that I might resolue her herein, I asked the foresayde man of God this question, who replied, saying: herein what can I prescribe thee else, but that which I doo my selfe, when I am here, I fast not vppon the Sabboth, but when I am at *Rome* I fast vpon the Sabboth: and to what Church soeuer you do repaire, keepe the order and practise of that Church, if you will take no offence, nor giue no offence. Wherefore since our Church hath receiued Lent, and other dayes of fast, let vs for godlie order sake, that wee bee not offensiue according to the godly counsaile of this father, diligently keepe them.

CHAP.

CHAP. V.

Of the definition of a true fast, and of that fast which is spirituall.

HAuing thus distinguished of fasting, & ripped vp these former kinds which are not propper to that fast, I would entreate of, which is the true and speciall fast. It is now necessarie, that wee describe and define, the nature and properties of this true fast, and discourse of the speciall adiuncts, and duties thervnto belonging. This fast, is an abstinencie, from all meate and drink, & from all other things, which might refresh and recreate the bodie with a godly sorrow, and humilitie of minde, craving the mercy and fauour of God, to be extended vpon vs. The definition of a true fast.

The seuerall parts of this definition, shal bee orderly illustrated, in their due course. Wee must first examine the *Genus* of it, which is here said to be an abstinencie: and here againe, wee haue occasion of distinguishing: because this abstinency stretcheth verie farre, and is of two sorts. There is *abstinentia vitiorum*, and *abstinentia ciborum*.

There

A double faſt.

1 Spirituall, 2 corporall:

There is an abſtinence from ſinne, and an abſtinence from meate: this double abſtinence, maketh a double faſt. The one ſpirituall, which is a faſt from ſinne: the other corporall, which is a faſt from meate. The laſt, is for the firſt: for without the firſt, the laſt is nothing worth. Of this double faſt, the Prophet *Eſay* in the perſon of God verie expreſly and plainely maketh mention, and ſheweth that the one without the other is ſuperfluous. Is it (ſayth he) ſuch a faſt that I haue choſen, that a man ſhould afflict his ſoule for a day, and to bow down his head as a Bulruſh, and to lie downe in ſackcloath and aſhes? Wilt thou call this a faſting, or an acceptable day to the Lorde? Is not this the faſting that I haue choſen, to looſe the bands of wickedneſſe, to take off the heauie burthen, and to let the oppreſſe[d] go free, and that ye breake euery yoke? Is it not to deale thy bread to the hungry, and that thou bring the poore that wander vnto thine houſe? When thou ſeeſt the naked that thou couer him, and hide not thy ſelfe from thine owne fleſh? Then ſhal thy light breake forth as the morning, thy righteouſnes ſhall go before thee, and the glorie of the Lord ſhall embrace thee. Then

Eſay, 58, 5, 6 7, 8, 9.

ſhalt

shalt thou call, and the Lord shall answer, thou shalt crie, and he shall say here I am. This is the perfect Christian fast, which is restrained to no time, place, nor choise of dyet, but is to be obserued in the midst of any feast. *Omnibus in rebus siue forensibus, siue domesticis, siue tecum agas quid, siue cum altero contrahas, peregrinatur nobiscum, rusticatur, nullo loco excluditur, nunquam intempestiuum, nunquam molestum est.* In all affaires either domestical, or forreine, whether thou doost any thing priuatlie, or bargainest with another: whether thou sittest still, or trauailest, it is no where excluded: it is neuer vntimely or troublesome vnto vs. *Non quæro a quo cibo abstineas, sed quem cibum diligas, diligis Iustitiam? appareat ergo Iustitia tua.* I do not aske from what meate thou doost abstaine, but what meat thou doost loue, doost thou loue righteousnesse? Therefore let thy righteousnesse appeare. Fast from all things whereby thou mayest doo wrong: whereby thy Christian brother may bee oppressed, or iniured: for the bondes of wickednesse, before named by the Prophet, are cunning bargaines, and deceytfull shiftes, whereby wee get our neighbours into bonds:

Cicero,

Aug: tom, 9 de vtilit Ieiunii,

bondes: either for corne, which is the trade of diuerſe catchpolles, whereby manie a poore man is ſo bound, as hee neuer can get looſe againe: or elſe by wares ſold at a huge rate, for a little time that they giue, and ſo they ſell their wares, and time too, which is none of theirs to ſell: or elſe foyſting in with a peece of money, ſuch wares as are vnprofitable, and nothing fitte for our purpoſe, which is nowe the common tricke of Vſurers and Brokers, which are the Diuels right hand. To theſe wee may adioyne falſe waights, and meaſures, which are an abhomination vnto the Lorde. And if it were needfull, I could rippe vp manie more ſuch, and lead you along with a large diſcourſe, and ſtill ſay with the Prophet, and yet beholde more abhominations then theſe. Saint *Ambroſe* in his Gloſſe, and explanation of this faſt remembred by *Eſay*, deſcanteth vpon the particular woordes there vſed by the Prophet, thus. *Quid tibi vis cum charta, libro, & ſignaculo, & conſcriptione, & vinculo iuris? nonne audiſti ſolue omnem colligationem? Tu mihi tabulas affers, ego tibi recito Dei legem: tu atramento ſcribis, ego ſpiritu Dei inſcripta repeto oracula Prophetarum: teſti-*

Amb. tom. 3 Serm. 24

testimonia falsa componis, ego testimonium conscientiæ tuæ posco: quia iudicem tuum fugere & declinare non poteris, cuius testimonium non poteris recusare, in die quo reuelabit dominus occulta hominum. What doost thou meane by thy debt Booke, paper, and seale, with the hand-writing, and obligation of the law? Hast thou not heard, that thou must loose the bands of wickednesse? Thou bringest to mee thy writing Tables, but I rehearse to thee the lawe of God, written in tables. Thou writest with ynke: but I repeate to thee the Oracles of the Prophets, written by Gods spirit. Thou producest false witnesses: but I do appeale vnto thy conscience for a witnesse, because thou canst not auoyde the Iudge, whose witnesse thou must stande vnto, in the day that hee shall vnfolde the secretes of all hearts. These sinister therefore, and vngodlie practises, must bee farre from vs, otherwise our fast shall bee like the smoke which mounteth vp to heauen-ward, but is repelled backe againe, and commeth not to heauen. As hee elsewhere sayeth, That he will haue mercie, and not sacrifice. So generallie hee refuseth all outwarde duties, and exercises of Religion, not Hos. 6

grounded

grounded vpon loue, faith, and repentance of our former sinnes. *Ieiunium magnum & generale est abstinere ab iniquitatibus, & illicitis voluptatibus, quod est perfectum ieiunium: vt abnegantes impietatem & sæculares cupiditates, temperanter, & iuste, & pie viuamus in hoc sæculo.* This is (saith *Augustine*) the great and generall fast, to abstaine from sinne, and all vngodly lusts, which is a perfect fast, that wee denying all vngodlinesse & worldly pleasures, may liue soberly, vprightly, and religiously in this world. The other fast is but a counterfeit vnto this, and who so bringeth that without this vnto God, dodgeth with him, & like to *Ananias* and *Saphira* his wife, leaueth part behinde. As the naturall mother which pleaded before *Salomon*, would not suffer the child to be diuided, but would haue all, or none at all: so God, our gracious and mercifull father, will not haue vs to mince our duties which we owe vnto him, but he will haue all, or none at all at our hands. And because hee is a spirit, hee *will be worshipped in spirit and truth*. The flesh profiteth nothing, it is the spirit that quickneth: as all the outward sacrifices of the Iewes, because their hearts and mindes were sinfull,

Augustin. tract. 17. in Iohan. cap. 5.

Acts 5.

Iohn 4

were

were execrable vnto God: so shall all our externall actions, fastings, almes, prayers, and such like, be odious vnto him, wee still continuing, and remaining in our sinnes. *Ieiunia Christianorum, spiritualiter potius, quam carnaliter obseruanda sunt: vnde à peccatis, principaliter ieiunemus, ne ieiunia nostra sicut Iudæorum ieiunia à Domino respuantur. Quale enim est vitæ cibis, quos Dominus creauit, nescio quis impostor abstineat, & peccatorum sagina pinguescat?* Christian fasts, are rather spirituallie then carnallie to bee kept: whereupon let vs chieflie fast from our sinnes, least our fastes (as the fastes of the Iewes) bee reiected of the Lorde: For what fast is that, to abstaine from such meates, which GOD hath created for the maintenaunce of our life: and like a dissembler, to maste and fatte vppe himselfe with superfluitie of sinne? Therefore as *Daniel* destroyed the Idoll *Bell*, and afterwardes slue the *Dragon*: So let vs first of all subdue this Idoll of our flesh, which with ouermuch dieting, and pampering of it, wee make as it were a God: and then let vs subdue therwith also, our vilde and monstruous sinnes, which the Diuell the olde Dragon, hath made vs

Aug. feria. 3 in rouatio. nibus.

Dan. 14

to commit. *Aulus Fuluius*, when he took his owne ſonne in *Catilines* campe, in the hoſte of his enemies, woulde haue put him to the ſworde, ſaying vnto him: I haue not begotten thee for *Catiline*, but for thy Countrey: So are not wee borne of God, to bee borne of ſinne, but that we ſhoulde bee holie, as hee is holie, not onelie outwardlie, but inwardlie before him. If wee woulde knowe yet more plainely, howe wee ſhoulde faſt from this ſinne, that ſo our faſting may bee pleaſing vnto him, wee muſt do as *Paul* counſaileth, as wee haue heretofore giuen onr mẽbers, as weapons of vnrighteouſnes vnto ſin: ſo we muſt giue our mẽbers as weapons of righteouſnes vnto god. And as *Greg.* ſaith of *Marie Magdalen*: *Quot in ſe habuit oblectamenta, tot de ſi inuenit holocaſta: vt totum ſeruiret Deo in pœnitentia, quicquid ex ſe, deum contempſerat in culpa.* That howe manie motiues wee finde in our ſelues to intice vs vnto ſinne, ſo manie ſacrifices, wee ſhoulde take from our ſelues, as Oblations for our ſinnes. That euerie thing might bee ſeruiceable vnto God, in our conuerſion: which before did contemne God by wilfull preſumption. Saint *Bernard* largelie diſcourſeth of this poynt, by deducting

Greg. hom. 3. in Euan.

deducting, and drawing out the particular partes, perfectlie explaining, the true order of this fast, thus writing of it. *Ieiunet oculus à curiosis aspectibus: Ieiunet auris nec quater pruriens à fabulis & rumoribus: ieiunet lingua a detractationibus & verbis scurrilibus. Ieiunet manus a non imperatis operibus. &c.* Let thine eye fast from beholding vanitie: Let thine eare fast, itching after lies and false tales: let thy tongue fast from slanderous and scoffing speeches, and let thy hande fast from workes that are not commaunded. As the Israelites, being stung of Serpentes, were healed by looking vppon the brasen Serpent. As the Philistines, when they were punished with Emerodes in their bodies, and with Mice in their land, offered vnto God Emerodes and golden Mice, to appease Gods displeasure. As the people of Israell, offered the Golde of Earerings, and Bracelets afterwardes to the seruice of GOD, to set vp a Tabernacle, which before was giuen, to the erecting vppe of a Calfe, consecrating that vnto GOD, which before was deuoted to the Diuill. So let vs in lyke manner, as wee haue giuen our bodies and soules vnto the worlde, to the

Ber. Serm. 3 quadrages.

Num. 21

1. Sam. 5 and 6

Exod. 32

Exod. 35

flesh, to the Diuell: so let vs nowe (as the Apostle willeth vs) giue our bodies and our soules, a liuing, holie, and acceptable sacrifice vnto God, which is our reasonable seruing of God. There is as great a difference betweene this fast, and the sower fast of hypocrites, as there is betweene bleareeied *Leah*, and beautiful *Rachell*, betweene siluer and drosse, chaffe and weate. The bodily fast being vsed as it ought, beeing a fit meditation of the spirituall fast. And this vse doth the antient Saint *Augustine* make of it in these wordes: *Dum enim a licitis abstinemus, magis ac magis admonemur, illicita vitare: qui enim abstinemus a carnibus, quibus aliis diebus vti licet: qui abstinemus a vino quo moderate vti licet: qui ergo ista vitamus quæ aliquãdo licent: imprimis peccata fugiamus, quæ omnino nunquam licent. Itaque si volumus bene ieiunare a cibis, ante omnia ieiunemus a vitiis: quid enim prodest vacuare corpus abescis & animam replere peccatis? Quid prodest pallidum esse ieiuniis, si odio & inuidia liuescas? quid prodest vinum non bibere, & iracundiæ veneno inebriari?*

Aug. de tempore. Serm. 63.

Quid

Quid prodest abstinere a carnibus ad edendum creatis, & malignis obtrectationibus fratrum membra lacerare. Whilest we (saith *Augustine*) do abstaine from things that are lawfull, we are admonished the rather, to abstain from things vnlawfull. For we who abstaine from flesh, which at sometime is lawfull, and from wine which moderately taken is lawfull: we that refraine frō things that are lawfull, must especially auoyd sin, which at no time is lawfull. Therfore if we truly do fast from meate, let vs before all other things, fast from sin. To what vse is it to keepe our bodies emptie from meat, and to haue our minds fulfilled with sinne? To be pale with fastings and blacke and blewe through enuie? To drinke no wine, and with the poison of anger to be drunken? to abstaine from meats ordained to be eaten, and with cursed speeches to teare asunder the ioynts of our brethren? To the like effect Saint *Ambrose* thus writeth. *Quid prodest castigare corpus, inedia & mentem exercere nequitia? inutile, & inane est tale ieiunium quod inedia membra debilitat, & animā a perditione nō liberat. Qui propterea ieiunat nō vt deo & orationibus vacet,* Am. Tom. 8 Serm 33

ſed vt toto die otioſus & liber proprias exerceat voluptates: etſi veſpere ad domũ redeat & declinante ſole manducat: poteſt videri tardius ſeipſum refeciſſe, non tamen domino ieiunaſſe. Hæc eſt enim voluntas domini, vt ieiunemus a cibis. pariter & peccatis; hoc eſt ergo ſalutare ieiunium, vt ſicut ieiunet corpus ab eſcis ita & anima refrænetur a peccatis. What auaileth it to chaſten the bodie with hunger, and to exercise the minde to wickednesse? It is a vain faſt which weakneth the bodie with famine, and keepeth not the ſoul from deſtruction. Hee that faſteth not to giue himſelfe to praier, but that hee might idlely and freely diſpatch his priuate buſineſſe, albeit hee returneth home in the euening, & taketh his refection, when the Sun is going downe, it may bee thought very late before hee is refreſhed, but he cãnot be ſaid to haue faſted vnto God. For this is Gods wil that we faſt from meate, and from ſinne togither. This is a healthfull faſt, that as the bodie is reſtrained from meate, ſo the minde be retained from ſinne. Who ſo faſteth thus, and goeth out mourning, doubtleſſe, as the

Pſalmiſt

Psalmist saith, shall returne home with ioy, and bring his sheaues with him. For as godlinesse is profitable for all things, and hath the promise of this life, and of the life to come, so this godly fast shall not return emptie, but it carrieth his blessing and reward with it. Wherefore the Prophet *Esay* after he had commended this fast vnto vs, inferreth this reward, as a necessarie consequence and effect hereof. Then shall thy light breake forth as the morning, and thy health shall grow speedily, thy righteousnesse shall go before thee, and the glory of the Lorde shall embrace thee: then shalt thou call, and the Lord shall answere: thou shalt crie, and he shall say, here I am. Wherfore as wee woulde seeme holie in our outwarde profession, so let vs bee holie in our inward affections: least wee bee as painted tombes outwardly beautifull, but are inwardly deformed, and full of corruption. The kings daughter as the Prophet sayth, is all glorious within: so let vs make our inward partes pure, and we shall be glorious, and the king of glorie shall enter in. This the God of all glory and grace, graunt vnto vs for his Christs sake.

1, Tim: 4

Esay 58, 8

CHAP. VI.

Of the externall fast, that it is an abstinencie from all meat, and drinke, and all other things which do make the body lasciuious and wanton, or vnfit to serue God.

THe second kind of abstinence, which is externall, and corporall, now followeth to bee discussed: which fitly may be said to be a discipline, whereby we subdue and keepe downe our bodies, by taking from them such things, whereby they any wayes may be stirred vp vnto sinfull affections as hie and daintie fare, rich and proud garments, and the vse sometime of the mariage bed according to *Pauls* counsell, who exhorteth married folkes for a time with consent, to sunder themselues, that thereby they might be fitter for fasting and prayer. *Qui enim se a nullis refrænat licitis, vicinus est illicitis, licitum est coniugium illicitum adulterium, & tamen temperantes viri, vt longe sint ab illicito adulterio refrænant se aliqnantum, a licito*

Augustin. de vtilitate ieiunij

a licito coniugio: licita est satietas, illicita ebrioſitas, tamen modesti homines, vt longe se faciant a turpitudine ebrietatis, castigant se aliquantu & a libertate satietatis. Temperemus ergo, & quod facimus, sciamus quare faciamus, cessando a lætitia carnis, acquiriter lætitia mentis. For he that doth not ſometimes refraine from things lawfull, is verie much ſubiect to things that are vnlawfull. Marriage is lawfull, and adulterie is vnlawfull: yet ſober and diſcreete men, that they might be farre from vnlawfull adulterie, do ſometime containe themſelues from the vſe of lawfull matrimonie. It is lawfull to eate vnto ſacietie, vntill we haue inough: but drunkenneſſe is vnlawfull: yet modeſt people, to auoyd drunkennes, do a little bridle their lawfull libertie of this ſacietie and fulneſſe. Wherefore as wiſe men carefull of their body, do willingly abſtaine from all meates and drinkes, that are hurtfull for it: and as men prouident for the world, will take that courſe which is fitteſt for them, and leaue that which will any way hinder them: ſo let vs not as vnwiſe, but wiſe, carefull of our ſoules, faſt from ſuch things, which may endanger

A Similitude.

endange the soule, & as circumspect, and laying for the worlde that is to come, take the ordinarie and most compendious way, that directeth vs to it: *Tunc præcipue ad impetrandum voluntatem domini accendemur, quando maxime per abstinentiam, voluptas carnis extinguitur, tunc enim ad dominum & eius promissa, tota mens pronior, faciendæ festinat, cum nulla crapula, nulla cibi, ac potus satietate crassatur.* Then are wee kindled with a zeale vnto Gods wil, when as most of al by abstinence our fleshly pleasure is extinguished. For then the minde maketh more haste vnto God, and is more proane to accomplish his promises, when as with no surfit or fulnesse of any diet, either of meate or drinke, it is burthened or ouercharged. And albeit a moderate and spare diet bee very commendable, and necessarie to be vsed oftner then it is, that we might the better be prepared vnto godlinesse: yet must not that go vnder a fast, which is a generall abstaining from all kinde of nourishment, which was the vsuall fast of the godlie, mentioned in the Scriptures.

August: Serm. 63. de tempore 4.

2. Sam 7. 6.

Thus the Israelites fasted in *Mizpeh*.

This

This fast did *Ester* and her maides, *Mordecay* and the Iewes, performe vnto God. They did not eate or drinke three dayes and three nights. *Saul* that hee might prosper in his warre against the Philistines, charged the people with an oath, saying: Cursed bee hee that eateth foode vntill night. Thus fasted *Moses* vpon mount *Synaie*. So did *Elias* in *Horeb*, and Christ in the wildernes. So did *Daniel*, who to make himselfe the fitter to vnderstand a vision and oracle of God, he did eate no pleasant bread, neither came flesh nor wine into his mouth, till three weekes of dayes were fulfilled. Thus did the people of *Ninive* fast, at the preaching of the Prophet *Ionas*. Neither man, nor beast, bullock, nor sheep, did taste any thing, neither feed nor drinke water. This was the fast of *Iohn* the Baptist, who came neither eating nor drinking. Finally, we shal not reade of anie, that in the time of fast did relieue themselues with any kind of succor. The Gentiles also, who were without god in this world, vsed this general abstinencie, from al meates in their solemne fast. *Cicero* the Orator writing vnto *Gallus*, mentioneth his fast, and thus speaketh of himselfe: *In Tusculano biduum ita iciunus fui*

Hester 4 16

1, Sam: 14, 24

Deut. 9, 18

1 King: 19, 8

Mat: 4, 2

Dan. 10, 3

Ionas: 3, 7

Cic, lib: 7 Epist: 27

vt

vt ne aquam gustarem. I so fasted in *Tusculanum* two dayes togither, as I did not so much as taste of any meate. *Amphiraus* a heathenish and prophane priest, gaue charge vnto the priests, that such as would receiue any Oracle or counsell from theyr gods, should abstaine from all meate, for a whole day, and from wine, three dayes togither. The friuolous fast of the papists, is a meere toy and mockerie, whereby they deceiue the people, and themselues too, who vnder an outward profession of austeritie, do maintaine carnall libertie. If a true fast (as we haue proued) be a fast, from al bodily nourishment, how can their gluttoning and filling themselues with fish and all wines, be tearmed a fast? It is contrarie to the Scriptures, to the Canons of the doctors, and the practise of the better Churches. This kinde of fast was first brought in by Pagans and Infidels, and is nowe onely supported, by Papists and merit-mongers. *Pithagoras*, and *Appollonius Thianeus*, when they fasted, onely abstained from flesh meates. *Porphirie* the Philosopher, published a booke, wherein he inhibited the killing of beasts, to serue for meate. *Numa Pompilius*, being to doo sacrifice, refrained onely

onely from lecherie, and from eating of flesh. *Iustinian* when hee fasted, contented himselfe with poore and slender fare, as pot-hearbs and pease. *Porphirie* commendeth the Sirians and the Essens, because they refused certain kinds of flesh. By these and such like practises, did the popish superstitious fast, which beareth onely the bare name, but hath nothing at all of the nature of a fast, creepe into the Church. Their fast is onely but an exchange of diet, it is no abatement of their carnal pleasures. Fasting is a subduing and afflicting of the bodie, and an affliction in it selfe, as in the next Chapter plainely shall appeare. But while they doo cramme in all kinde of fish, and drinke wine out of main measures, they do rather puffe vp, then keepe vnder the bodie. We should rather in our fasting, fast from wine, then from flesh: for wine (sayth *Salomon*) is a mocker, and strong drinke is raging, and whosoeuer is deceiued therby, is not wise. We should rather abstain from fish, cheefely such as are most dilicious: for there are them that are no lesse delightfull to the taste, and as mighty procurers of lust, as any kinde of flesh, and some amongst sundrie sorts of flesh, are vsed as a seruice. Prou. 20. 1

Augustine

Auguſt. *Auguſtine* in his booke *De moribus Eccleſiæ & Manichæorum*, maketh a compariſon betweene the faſt of a Chriſtian and a *Maniche*: hee ſaith, the *Maniche* did eate no fleſh, yet did eate of many banqueting diſhes, and all delightfull ſauces: he did drink no wine, yet tooke ſuch drinks as were ſtrained and wringed out of diuers fruits, which in ſtrength and ſweetneſſe, did excell any wine, and drunke of them luſtily. On the other ſide, the chriſtian remained faſting vntill the euening, then hee tooke a meſſe of portage made with hearbs, ſodde with Bacon, adding thereto a little poudred meate, and drunke therewithall three or foure Cups of wine. *Auguſtine* asketh the queſtion, which of theſe men did beſt faſt, his iudgement is, that the Chriſtian came neereſt the true and proper faſt. This is that which *Tertullian* dooth greatly reproue in *Martian* the heretike, that hee attributed more holineſſe and deuotion to fleſh, then to any other nouriſhment. Let ſuch therefore, whom ſuperſtition hath blinded, and raſh zeale hath carried amiſſe, dote as long as they liſt vpon their imaginarie and phantaſticall faſt, conſiſting onely in a choyſe kind of diet: wee that are otherwiſe taught

by

by scriptures, doo account that a true fast, which is an abstaining from all bodily pleasures, which is contrarie and opposite to all saturitie and fulnesse.

CHAP. VII.

That the end of this fast is to afflict and humble our selues, that therby we might be fitter vnto prayer.

BEcause the flesh is stubburn and rebellious, & fighteth against the spirit, and resembleth *Heuah*, alluring & inticing vnto the forbidden fruit, & is like the wife of the Egyptian *Putiphar*, soliciting innocēt and vpright *Ioseph* vnto al filthines: and may very fitly be compared vnto *Iabel*, who deceiued & slew *Sisera*, vnder shewe of loue. Or vnto *Dalila*, who deliuered hir husband *Samson*, when he slept in her lap, into the hāds of the *Phylistines*. Or to *Herodias* daughter, who in her pastime and daunce, asked the head of *Iohn* the Baptist. Or that damsel or minion, at whose voyce with *Peter*, wee denie Christ. It is very necessary that we do tame & afflict this flesh, that it might bee subiect to the spirit by a godly fast, and this

Gen. 3
Gen. 3
Gen. 39
Iudg. 4
Iudg. 16
Marc. 6
Mat. 26

is

is the cheefest vse and ende of fasting. That it might bee a testimonie of our true contrition and repentance of our sins. *Aegrotauimus per peccatum, sanemur per pœnitentiam: pœnitentia vero sine Ieiunio vana est.* We haue bin sick by reason of our sins, let vs bee made whole by repentance for our sinnes. A true tepentance is not without fasting, because for the most part when wee giue our selues to prayer, our zeale is soone cold, beeing called away with sundrie bythoughts and motions of the flesh. The Saints of God haue giuen themselues vnto fasting, that thereby they might the better be prepared vnto prayer: for fasting is an affliction of the bodie, if it bee rightly vsed. *Paul* reckoneth his fasting among his afflictions. And *Dauid* saith that he humbled himselfe with fasting. *Daniel* when hee fasted, cloathed himselfe with sackcloath, and was couered with ashes, to expresse his contrition. So did the King and all the people of *Nineue*, in their publique fast. Of this fasting the Prophet *Ioel* speaketh, whē hee saith: Turne vnto mee with all your heart, with fasting, weeping, & mourning, and rent your hearts, and not your cloathes, and turne vnto the Lord your God. And

Aug. cont. Iulian. Pelag. retert verba Basilii.

2. Cor. 6, 11
Psal. 34
Dan. 9,
Ionæ, 3

Ioel 2

because

becauſe that a true faſt cannot bee without mourning. Our Sauiour Chriſt appointeth ſuch times, which giue vnto vs occaſion of mourning, namely when the bridegroome is taken from vs, both for our publique and priuate faſting. This is a verie healthful and fruitfull affliction, for it caſteth downe the minde into a dutifull modeſtie, and into a neceſſarie contempt of it ſelfe: which is verie requiſite, when wee offer vp our prayers and ſutes vnto God. For ſuters muſt be humble, and beggers that aske and craue almes, muſt not ſhew their bracelets, and Golde rings. They muſt not caſt out wordes of pride, nor boaſt preſumptuouſlie with the Phariſee of their works. But they muſt humble themſelues like weaned children, before the Lord, for God reiecteth the proude, and giueth grace vnto the hũble. Therfore becauſe we muſt be humble, to be fit for praier, & faſting is a means verie forcible to humble vs, for this cauſe is faſting by the Lord commaunded vs. That faſting doth remoue ſuch impediments and lets, as doth diſable vs vnto prayer, and notablie prepareth vs vnto this, and any other godly dutie beſides, both common experience, and the auntient fathers teach vs. Luke 18.

Aug, Serm. 230 de tempore

Saint *Auguſtine* attributeth vnto it theſe properties. *Ieiunium purgat mentem ſubleuat ſenſum, carnem ſpiritui ſubiicit, concupiſcentiæ nebulas diſpergit, libidinum ardores extinguit, caſtitatis verum lumen accendit, inertiam tollit de anima, impedimenta carnalia aufert.* Faſting dooth purge the minde, helpe the ſenſe, ſubdue the fleſh vnto the ſpirit, diſperſeth the miſt and fog of conſcupicence, extinguiſheth the heate of luſt, kindleth the true light of chaſtitie, taketh away ſluggiſhneſſe from the ſoule. Saint *Ambroſe* likewiſe witneſſeth, that this exerciſe of faſting is a ſpeciall furtheraunce of vs vnto prayer, and all godly actions. *Ieiunia noſtra ſunt ſicut caſtra & manſiones Iſraelitarum, a quibus ſi quis aberrauerit a ſpirituali Pharaone inuaditur, aut peccatorum ſolitudine deuoratur: murus eſt Chriſtiano ieiunium in expugnabilis tunc eſt fortis infirmitas (Paulus enim ait cum infirmior tunc fortior ſum) quando, caro tabeſcit ieiuniis anima puritate pingueſcit. Quamũ enim illi ſuccus detrahitur ciborũ tantum*

Amb. tom. 3 Serm. 23.

huic

uic virtus iustitiæ augetur tunc igitur omo imbecillis est ad secularia sed fortis st ad diuina opera. Our fasting (sayeth *Ambrose*) are like the Tents and Mansi-ns of the Israelites, from whence if anie warue, hee is assau'ted by the spirituall *Pharaoh*, or else in the wirderneſſe of his nnes destroyed. A Christian fast, is to m a strong tower of defence, which is f the diuell himselfe inuincible, for then our weakeneſſe strong (For *Paul* saith, *When I am weake, then I am strong*) when ur bodies waxe leane with fasting, and ur soules with puritie doo growe fat, for owe much the more meate you shall take om that so much the more righteousneſſe ou shall adde to this: for then is a man ost weake to worldly matters, but strong heauenly exercises.

Againe, the same father to the like ef-ct, thus speaketh in another Sermon. *Vt* Amb, tom 3 *rra arutris scinditur, vt mundanis sit* Serm. 37 *ngrua frugibus: Ita terra nostra ieiuniis xaretur, vt cælestibus sit apta semini-s, sicut enim redditum vberio-m capit, qui frequentius vexando*

exercet campum: Ita maiorem gratiam
percipit, qui exercet corporis ſui campum
ſæpius ieiunando producit enim ieiunando
libido caſtitatem ſuperbia humilitatem
ebrietas parcitatem: hi enim ſunt flores
vitæ noſtræ, qui ſuaue Chriſto redolent
qui odorem bonum Deo ſpirant. As the
earth is cut with the Plowſhare, that it
might be fit for worldly graine, ſo let our
earth be plowed with faſtings, that it may
be ready for heauenly ſeed. For as he receiu-
ueth a greater increaſe, who oftneſt trou-
bleth the earth, ſo doth he obtaine greater
grace, which turmoyleth and afflicteth his
earthly bodie with accuſtomed faſtings. For
by faſting, luſt breedeth chaſtitie: pride
humilitie: and ebrietie, frugalitie. Theſe
are the flowers of our life, which are pleaſ-
ſant vnto Chriſt, and doo yeeld a fragrant
and redolent ſmell vnto the noſtrils of our
GOD. Wherefore ſince faſting remoo-
ueth ſuch lets, which riotouſneſſe and feaſ-
ting, dooth lay in our way, to hinder vs in
our duties and ſeruice of God, let vs when
wee pay our vowes vnto the Lorde, macer-
rate our fleſh, and ſubdue our bodies with
Chriſtian faſtings, that wee may ſay with

An excellent ſimiſitude.

Dauid

Dauid, My soule is prepared, my soule is prepared, I will sing and giue praise. For if thou seest a man who laboureth to climbe vp to the top of a large and steepe hie hill, and this man who did beare vpō his shoulders before a very great burthē, taketh yet another greater weight and load, when hee is climbing vp, thou wouldest doubtlesse (thus seeing him) say to thy selfe, assuredly, this man can neuer get vp. Now this life of ours, is this vally of miserie, and the life that is to come, is the Lords holy mountaine, which is exceeding hie and troublesome to get vp. This our earthly burthē, is a verie great weight, too heauie already to beare: but by replenishing it, and crāming it with eating, and drinking, we do ouercharge it, and ouerburthen our selues, and do bring a greater weight then we had before. It will be therefore very hard for vs to ascend vp vnto the same, vnlesse wee shake off this yoke, and disburthen our selues. Which of you hauing a horse, that is too lustie, casting you off when you would sit vpon his back, would not tame him, by abating him of his accustomed prouender, that so you might sit surely vpon him, and ride him whither you list, & would not rule him with hunger,

Psalme
A fit similitude.

A worthie similitude.

when you cannot with a bridle? Take this course with thy bodie. *Caro mea* (saith *Augustine*) *iumentum meum est: uter ago in Hierosolymam, plerumque me rapit, & de via conatur me excludere, via autem mea Christus est ita exultantē non cohibebo ieiunio?* My flesh is my beast, I am iourneying towardes *Ierusalem*: oftentimes he flingeth me, and laboureth to cast me out of my way. My way is Christ, shall I not therefore, when hee is thus lustie, humble him with fasting? If a base or rude peasant, shoulde bee so sawcie, as to court a faire Ladie, or intice a woman of great birth, vnto his wicked lust, shee would not onelie not consent to loue him, but also in that he is so vilde, and abiect a creature, she would giue commaundement to scourge him, or to cudgell him. Therefore if our vilde bodie shall be so presumptuous as to assault the minde, which as it is capable of reason & vnderstanding, is like a great Princesse, and shall allure it vnto any wickednesse, reason will be so far from yeelding vnto it, as it will giue charge that the bodie should be subdued and afflicted with fasting. When as two men that are of equall strength, go togither into the field to striue masteries, it is hard to set downe whose

Aug tom. 4 de vtilit. Ieiunii.

A good similitude.

A similitude.

whose is the victorie: but if there shall come a third man, who shall ayde one of these parties, then it is soone knowne who shall get the field, euen he that is thus friended. So when the body and spirit fighteth togither as they do, as Saint *Paul* saith, The flesh lusteth against the spirit, and the spirit against the flesh. This *Duellum* and conflict is doubtfull, but let the bodie finde a friend that wil support it, with meat, drink, sleepe, and all delights, the flesh will easily subdue the spirit: But fauour thou the spirit with fasting, and praier, and other godly exercises, and it will haue preheminence, and ouer-rule the flesh. When as *Nabuchodonosor*, would haue the people to cast down themselues before the golden Image which hee had set vp, he first of all procured many musical instruments to be sounded, & then charged the crier to make his *Oyes* & proclamation. *Be it knowne O people, Nations, and languages, that when you heare the sound of the Cornet, trumpet, harpe, sagbut, psalterie, dulcymer, and all instruments of Musicke, ye shall fall downe and worship the golden image which Nabuchodonosor the king hath set vp.* The king had this policie and drift in this thing, that the delight of Musicke, Gal. 5 Dan. 3

tickling the eares, and delighting the ſoules, the peoples mindes rauiſhed, and diſtracted with this conceited pleaſure, ſhoulde be carried away from the chiefeſt pleaſure which they ſhould haue in godlineſſe, and incline vnto Idolatrie. This was a ſubtill ſtratagem, and practiſe of the diuell, procuring our deſtruction with a pleaſaunt ſinne, as the fiſh is procured to the hooke with a pleaſant baite. This was *Labans* fetch & ſubtiltie, which he vſed when as he followed his nephew *Iacob* to mount *Giliad*, and would haue inticed him to retire, and go home againe with him, ſpeaking thus vnto him. Wherefore didſt thou flie ſo ſecretly, and ſteale away from mee, and didſt not tel me, that I might haue ſent thee forth with mirth and ſongs, with timbrell, and with harpe. This ſlight vſed he to retaine him ſtill with him, and detaine him from his country. And this is the courſe and faſhion of the worlde, it poſſeſſeth vs with pleaſure, and with vaine delights: it dooth keepe vs in a ſordide and ſlauiſh obſequie, enthralling vs with the inticements of pleaſaunt meates and drinks, and tranſitorie vanities, that wee ſhoulde not iourney towardes our oone Countrey].

Gen. 31. 27

As

As the Israelites, who longing after the flesh-pots of *Egypt*, perished in the wildernesse, and could not enter into the land of promise. So, as long as wee are miscarried with an insatiable pleasure of eating & drinking, wee die in our sins, and cannot come into the spirituall *Canaan*, which floweth with milke and honie, and aboundeth with all eternall felicitie. That we should not see our sinnes, but worship this Idoll and earthly image of our bodies, we are led on with a delight of surfetting and drunkennes, and chearing, and feasting, as *Nabucadnezzar* would leade away his people, with his instruments of musicke. Wherefore, as Phisitians do prepare vs before they would heale vs, that their phisick might be medicinable, so let vs prepare our selues before we pray, that our prayer may be acceptable. And this must bee by chastising the body, and keeping it vnder, least the body insulting and crowing ouer the spirit, it disableth the spirit, making it vnfit vnto any good worke. For as the Hawke that is full-gorged, will not come vnto the lure, so will we hardly when our bodies bee full, be obedient to Gods call. As hunger and famine brought home the lost sonne to his Fathers house, so

A Similitude.

A Similitude.

fasting

faſting and abſtinence from worldly pleaſures, will bring vs that are loſt, vnto our Father again, making vs to ſing his dolefull dittie in a godly ſorrowe, which is vnto ſaluation. *Father I haue ſinned againſt heauen, and againſt thee, I am no more worthie to bee called thy ſonne.*

CHAP. VIII.

That prayer is to be ioyned with our faſting.

HAuing thus by a godly faſt, made our bodies obedient vnto vs, it immediatly followeth, that we make our mindes obedient vnto God: *Si enim caro tua obediat tibi, & tu non obedis domino tuo, nonne ab ipſa damnaris?* If thy fleſh bee ſubiect vnto thee, and thou wilt not bee ſubiect vnto God, ſhalt thou not be condemned of thy fleſh? *Agnoſce ergo ſuperiorem, vt tibi recte cedat inferior.* Acknowledge thou therefore thy ſuperior, that thou maiſt haue thy dutie of thy inferiour. *Ieiunium autem quærit deum per frequentes orationes.* But faſting ſeeketh God by continual praiers. *Oratio eſt refectio ieiuniorum, & ieiunium dulcificat: ſicut enim ſine potu non eſt plenaria refectio, ſic & ieiunium ſine*

Aug. Tom. 9 de vtilitate ieiunii.

Ibid.

Aug. Serm. 20. de tempore:

Ibid.

sine oratione non potest animã perfectè nutrire.

Prayer is the refreshing of fasting, for as there is no sufficient repast without drink, so fasting without prayer, cannot perfectly nourish the soule. Fasting doth take away all dulnesse from the mind, and prepareth it to God: and prayer doth eleuate and carrie vppe the mind and ioyne it vnto God. If thou laist an Egge into the fire, without cracking it in the ende, the force of the fire working against it, burstech it a sunder; but if before it receiueth the heate, thou dost breake it a little, it will remaine sound, and will breake no further. So in like sort, when thou shalt come to Christ, if thou shalt come whole, fatte, full, and shalt not cracke and bruise thy selfe a little, by fasting and prayer, thou wilt languish and grow faint in prayer and meditation. But if thou shalt humble thy selfe by these meanes, thou shalt not giue ouer, but readily with pleasure continue in prayer. An experience of this wee haue in the young men of *Babilon*, *Daniels* companions, who fasting and abstaining from the Kings meate, and dieting themselues with water and pulse, not onely thriued well therewith, and looked in theyr Faces more

A Similitude.

An apt Similitude.

Dan. 1.

more beautifull then those who glutted themselues with iunckets of the Court, but beeing cast into the fire and hot furnace of of the King, like an egge or a chesnut, did not breake a sunder with the violence of the heate, and furie of the flame: but it put a new song into their mouthes, cuē a thanksgiuing vnto their God, praying vnto God, and saying: *O all ye works of the Lord, praise ye the Lord, and magnifie him for euer.* It is vsuall with the saints & holy men of God, as we may see in the Scriptures, either in their priuate or publike fasts, to giue themselues to prayer. So did *Iehosophat* when as he was to fight against the *Moabites*, & the *Ammonites*, he gathered all *Iudah* togither before the Lord, and fasted and prayed. When as the Prophet *Ioel* called vpon the people to sanctifie a fast, hee willed all the people to be gathered together, and conuented the Priests and Ministers of the Lord, causing them to stand betweene the Porch & the Alter, prescribing vnto them a solemne forme of prayer. When the king and Nobles, and people of *Nineue* were conuerted by the preaching of *Ionas*, they not onely fasted, but also prayed and cryed mightily vnto God. *Anna* the daughter of

Phanuel,

Phanuel, went not out of the temple, but ſerued God with faſtings and praiers al the day and night. *Cornelius* being not yet conuerted, was in his faſtings and prayers at the ninth houre of the day. Faſting and prayer like *Hipocrates* two twinnes, muſt go hande in hand together, and ſo ſhal you commonly finde them conſorted and combined in the ſcriptures. Chriſt putteth them togither teaching his diſciples, with what weapons they muſt reſiſt the diuel, ſaying: This kind no otherwiſe goeth out but by faſting and prayer. So doth *Paul*, willing thoſe that are married to ſeperate themſelues with conſent for a time, that they may giue themſelues to faſting and prayer. Elſe-where he conioyneth them, diſcribing vnto vs the adiuncts and properties of a widow indeed, which are to truſt in God, and to continue in ſupplications and faſtings, night & day: Wherefore thoſe things that god hath ioyned together, let no man put aſunder. Let our temporall faſting therefore bee for a ſpirituall ende, that our bodies being humbled, our minds may bee humbled vnto the Lord. To this effect Saint *Auſtine* ſpeaketh ſweetely: *Sicut caro per famem & inopiam tenuis, & ſicca velut quoddam ſimulachrum*

Acts 10.

Mat. 17

1. Cor. 7.

1 Tim. 5

Mar. 10

Aug. de tempore Serm. 5

mulachrum efficitur ita & anima si verbi dei cibo non pascitur, arida & inutilis & ad nullum opus bonũ congrua inuenitur. Si horrea & cellaria singulis annis replemus, vnde vno anno cibum habeat caro nostra: quantum putas debemus recondere vnde in æternum sustentetur anima nostra? ergo carnis gaudium minuatur vt anima lucra spiritualia præparentur. Sit ergo temperatus cibus, & nunquam nimium venter impletus, & plus semper de cibo cordis, quam de cibo corporis cogitemus: qui enim de sola carne cogitant bestiis & pecudibus similes sunt. Caro ergo velut ancilla gubernetur, & anima tanquam domina legitima reficiatur nam si sola caro reficitur, & anima dei verbo non pascitur, ancilla satiatur & Domina fame torquetur.

Simili-de. As the body through hunger and famine waxeth thinne and drie, and is like vnto an Image: so the soule if it be not fedde with Gods word, is drie and vnprofitable, & not found fit vnto any good worke. If euerie yeare we fill our barnes and garners, whereby we may releeue our flesh but for a yere, how much thinkest thou ought wee to prouide and lay vp in store, to be sufficient to replenish our soules, and satisfie them for euer? Wherefore let our bodily meate bee diminished, that spirituall foode for the

Simili-de.

soule

soule may be prepared. Let our diet therefore be moderate, and our bellies neuer too much crammed: and let vs alwaies be more carefull for the meate of the soule, then for the meate of the bodie: for they who are onely carefull for the flesh, are like vnto beasts and brutish creatures. Wherefore let thy flesh be kept in awe like a seruant, and let thy soule be serued as a mistresse. For if the flesh be pampered, and the soule with the word of God not refreshed, the handmaide shall bee glutted, and the mistresse shal be starued. This must be the end of our fasting, if that wee will fast vnto any good ende. All our actions and godly endeuors are measured by the ende for which wee do them. We must not therefore so much stand vpon the thing that wee doo, as examine our selues to what intent and principall ende we endeuour to do it.

A Similitude.

CHAP.

CHAP. IX.

That no set time is to be appointed for to fast, but that it is to be vsed in al times of trouble: and in matters of great moment.

THe right vse and ende which wee are to make of fasting, being examined, it is needefull that the times and iust occasions of it bee in the next place considered. As concerning the times, they are not certaine: for as the wise man sayth, As there is a time for all things vnder heauen, a time to mourne, and a time to reioyce: So fasting iustly appertaining vnto mourning, it must not bee vsed at all times alike, but onely where there is cause of lamentation and mourning. There haue bin bitter contentions, and miserable garboyles stirred in the Church, whilst one haue varied, and discented from another, about the times that are meete for fasting: and whilst euerie one thought his own conceite best, there hath beene no end of their difference and quarrelles. *Calixtus* the first, instituted and ordained a quarterly fast, restraining and limitting it to foure seasons of the yeare.

Eccl. 3

Calixtus I

Pope

Pope *Innocent* the first, gaue commaundement, that the Sabboth should be fasted. Innocent.
The fast of Lent was founded by *Gregorie* the first of that name, as *Gratian* beareth witnesse. Some appointed certaine weekes, especially to be fasted. One would haue the time called *Septuagesima*: another *Sexagesima*: another *Quinquagesima*: another *Quadragesima*: another the *Rogation dayes*: another the *Vigils of the Apostles*, to be consecrated vnto fasting. There are some deuoted to a peculiar day, as to Fryday, some to VVednesday, some to Sunday. Gregorius

Augustine in a Letter which hee wrote to *Cassulanus* giueth this reason of the Wednesday es fast, because Christ was betrayed and solde as that day: and that Fryday should bee fasted, because Christ was crucified that day. But whether the Sabboth shoulde bee fasted, it remaineth doubtfull. The *Mediolanenses*, and the East Churches, peremptorilie concluded, that they were not to fast then, because Christ was then free of his trouble, and rested quietly the Sabboth day in his Sepulchre. But the Roman Church, and the church of Affrica, and other Churches, affirmed it to be meete, that the time wherein Christ was Aug. de Cassulanū.

humbled, and not without ignominie, ſhutte vppe in the graue, ſhoulde be aſſigned vnto faſting.

Epiphanius *Epiphanius* is ledde by another reaſon then that which hath beene premiſed, why the VVedneſday ſhoulde bee giuen to faſting, namely, becauſe Chriſt vppon a VVedneſday aſcended vp into heauen, Which reaſon of his, if wee ſhoulde gainſay, and ſtande vppon it, that hee aſcended vppon the Thurſday, which is more probable wee coulde not bee conuicted. This his reaſon grounded vppon Chriſts aſcention is verie much applauded, becauſe that Chriſt himſelfe did then appoynt vs for to faſt, when the Bridegroome ſhoulde bee taken from vs. But Mat. 9. the ſequell of this Chapter, will verie well ſhewe, the weakeneſſe and abſurditie of this allegation. Laſt of all, Pope *Innocent* inferreth this reaſon to perſwade vs to faſt vppon VVedneſday, and the Sabboth, which is our Saturday, becauſe both thoſe dayes the Apoſtles did mourne and were in trouble for Chriſt. There might more of their friuolous contentions, *De lana caprina*, of needleſſe matters, and of this Circumſtaunce of the ſpeciall time,

time, that is due to fasting, be ripped vp in this place: but partly because there is no vse of it, and partly for so muche as such traditions which haue crept in from sixe hundreth yeares after Christ, do rather of right appertaine to the latter and declining age of the world, then to the custome and practise of the auncient Church: I do willingly passe ouer them. This is verie apparant and manifest, both by manifold and pregnant proofes and allegations of holie scriptures, and also by the authorities and the suffrages of the auncient Fathers, that only such times and seasons as are most meete for mourning, when any crosse, or iudgement, or greeuous calamitie, is brought vpon vs, are fit for fasting: that only when we accomplish matters of much weight, and would obtaine them at Gods hand, by our zealous prayer, that our prayers might bee more full of spirite and life, and gracious in his eyes, we are to helpe them, and quicken them, and further them by fasting. If we take a short surney either of the priuate fastings of the godly, or of the publique fastings of the holy Saintes of GOD, we shall finde them alwayes vsed in great and weightie matters, and in

Iob.2,12 their great troubles, when the heauie hand of god was greeuous vpon *Iob*. The friends and kindred of *Iob*, seeing him thus vexed and tormented with plagues, they layde groueling with him vppon the grounde, fasting, and mourning, and praying to GOD for him, seuen dayes togither: that thereby the furie of his miserie might bee mittigated. VVhen *Ioab* had murthered the innocent *Abner*, and *Da-*
2.Sam 3,32 *uid* had followed him, to his buriall in *Hebron*, hee vowed with an oath, not to taste breade, nor anie thing else, vntill the Sunne was downe. VVhen *David* was reprooued of *Nathan*, for his sinne, and woulde intreate GOD for the life of his childe, which was conceyued in Ad-
2.Sā.12,16 ulterie, hee fasted and went in, and layde all night vpon the earth. VVhen *Nehemias* had heard of the afflictions of the *Hebrewes*, which remained *in Hierusalem*, hee afflicted himselfe with fasting, and
Nehem.1,4 called vppon the Lorde. VVhen as *Da-*
Dan.9,2 *niel* had perused *Ieremias* Booke, of the seuentie yeares captiuitie, which the peo-ple shoulde endure, hee confessed his, and the peoples sinnes, and hee mourned, and fasted. VVhen Christ began his

his office of preaching, he went into the Wilderneſſe, and faſted fortie dayes. This was a matter, and woorke of importance. Mat.4,2

For this cauſe *Cornelius*, becauſe hee had not as yet learned Chriſt, truſted in the Lorde, and perplexed in minde, gaue himſelfe at the ninth houre of the day, to faſting and prayer. Acts 10,3

The Primatiue Chuch beeing admoniſhed by an Oracle, that *Paule* and *Barnabas* ſhoulde bee choſen, and deputed to viſit the Citties and ſeuerall Townes, where the Goſpel had beene preached, becauſe it was a verie great charge, there was firſt of all a faſt agreed vpon, and ſolemnized. Acts 13,2

And when as this buſineſſe was ouerpaſt, and they returned homewarde by *Iconium*, *Lyſtra*, and *Antiochia*, they made a ſolemne publication of a faſt, they ordeined and conſtituted Miniſters, & Deacons, thorow out the ſeuerall Citties and places of their circuit. Acts 14,23

When as *Peter* was to buckle with that peruerſe and prophane wretch *Simon Magus*, at *Rome*, vpon the Lordes day, the Church of *Rome* decreed, that the Sabboth day ſhoulde be faſted: which practiſe and courſe afterwardes continued. Aug. Epiſt. ad Caſul.

Hierome ſayeth, that *Iohn* beeing intrea-

ted of the Churches, to write and publish his Gospell against the heritikes, *Ebion* and *Cerinthus*, who denied the diuine nature of Christ, answered that he wold so do, if first of all the whole Church would e publiquely fast. Because the casting out of a Diuill is a verie great worke, and a notable myracle, when we will effect such a worke, it becommeth vs to fast: for Christ telleth vs in the person of his Disciples, *That this kinde no otherwise goeth out, but by prayer and fasting*. When as a widowe is bereaued of her husband, shee is desolate, and in miserie, and in much daunger, therefore it becometh her chieflie then to be deuout in fasting, wherefore *Anna* the daughter of *Phanuell*, when shee was a Widdowe, was verie zealous and religious in fasting, and spent her life continuallie in the temple. And *Paule* sayeth that shee that is a Widowe indeede, will trust in God, and exercise her selfe both day and night in fasting, and prayer. When there is warre in the Gates, then is it a verie fit time to fast. So did *Iehosaphat*, when hee was to wage warre agaynst his enemies, the *Moabites*, *Ammonites*, and *Syrians*. Vppon the like occasion did *Ioel* commaund

Mat 17

Luke 2,36

1. Tim. 5,5

2. Chron. 20

maund the people of his time, to sanctifie a fast. For the *Assyrians* vnder their Captaine *Sennacarib* warred agaynst them, and threatned not onelie the ouerthrowe of their kingdome, but the ruine of the Temple, and the spoyle of Religion. Ioel 2

So the Israelites did fast, when they did fight vnhappilie agaynst the *Gibbionites*, and had euill successe. So did the *Iabytes*, and *Gilyadites*, when as *Saule*, and his sonnes, and his Armour-bearer, were slaine in *Gilboa*, and the whole hoast of Israel was discomfited by the *Philistines*. So did the Inhabitaunts of the great Cittie of *Nineue*, when the Prophet denounced from Gods owne mouth, the subuersion and vtter destruction of that Cittie, within fortie dayes immediately to insue, and come vpon them. So did that deuout and godly Queene *Hester*, and her retinue, and her good Vncle *Mardocheus*, and his seruants: when they with the people and whole nation of the Iewes, were in no small daunger, by reason of the blood-thirstie designment, and platforme of *Hammon*, their extreame enemie. *Liberius*, who liued in the time of *Constantine*, when as either the Iudg: 20 2. Sam: 31 Ionas 3 Hest: 4: 22

seasons were vnnaturall, or any famin, pestilence, or war, did oppresse the land, adiudged it most necessarie that a fast should bee proclaimed, wherby ỹ anger of God might be asswaged. *Augustine* when hee saw that his citie was assaulted, and besieged by the enemies, the *Vandales*, he humbled himselfe with fasting and prayer: in which siege hee died, as *Possidonius* doth recorde. So at all times when we are to performe any serious matter, or woulde preuent an imminent iudgement, or otherwise would intreat a deliuerance from a plague, which is alreadie come vpon vs, we are to fast. Fasting is a thing that is in our freedom: for by the outward law he cannot be condemned that refuseth to fast. But when as our fasting may promote Gods glory, it is not then free, we ought necessarily to fast: we prescribe no time for it, because it is not prescribed by the Scriptures. For well saith *S. Augustine*, *Ego in euangelicis, & Apostolicis literis, toroq; instrumento, quod appellatur testamentum nouum animo id reuoluens, video præceptũ esse iejunium: quibus autem diebus non oporteat iejunare, & quibus oporteat, præcepto Domini, & Apostelorum non inuenio definitum.* I finde both in the Apostolicall, and Euangelicall

Auguſt:

Auguſt. ad Caſſ. præſbyt. epiſt: 68

gelicall wrightings, and in the whole instrument which is called the New Testament, considering it well in my mind, that fasting is commanded: but vpon what daies we ought or ought not to fast, I finde it not determined. In the time of warre, famine, or pestilence, or in any affliction, the Scriptures (as before haue beene aboundantly proued) doo will vs to fast. Her maiestie therefore both in zeale towards God, and loue towardes her subiects, hath to verie good purpose commanded, although not an absolute fast, which is an abstinēce from all nourishment, which some for age and weakenesse of nature, are not able to beare: yet a moderate diet, commanding an abatement of our superfluitie, for the better releeuing of those which are in wants, which we cannot without wilfull and most vnnaturall disobedience, refuse to performe. *Dici non potest quot vnum intermissum hodie prandium nostrum saginare potest.* It cannot be set downe (saith *Augustine*) how many poore people may be releeued by the forbearing of one meale: which thing how easie is it for vs to do? and if wee shall doo it, both God therby shall be serued, our good Queene obeyed, her deere subiects, and Aug.

our

our fellowe members in Christ Iesus succoured, our wealth nothing thereby impaired, and our bodily health not a little furthered: wherefore if there be in vs any comfort of the spirit, any consolation in Christ Iesus, any fellowship, any mutuall loue, or tender compassion one towards another, fulfill this order and obey this precept, that peace may still bee in our walles, and plenteousnesse within our pallaces.

CHAP. X.

That the Prince, or Bishop, or ciuill magistrate vnder the Prince, and no priuate person, is to prescribe a certaine time for anie publique or generall fast: and that the Prince next vnder God is cheefe head of the Church.

AS a publike fast is only to be commanded for publike causes, so none but publike persons may enioyne the same. The frantike Anabaptist arrogantly in this thing, as in diuers other Church matters, intrudeth himselfe into the magistrates office, and at his pleasure when the toy is in his head assembleth his factious consorts, and companions, and proclaimeth a fast,

fast. The lewd Papist who excludeth the Prince from all Church gouernment, and ordaineth the Pope to bee the head of the church, would not haue the Prince to meddle with this office, and prescribe this dutie. Thus as *Iannes* and *Iambres* resisted *Moses*, so these two scismaticall and heretical sects, doo resist their Prince. But the light of Gods word will scatter their darkenesse, the truth of the Scriptures will discouer theyr falshood, they will fall downe both like *Dagon* before the Arke of God: and the pregnant instances of the worde of God, shall swallow vppe these fansies of these charming spirits: as *Moses* and *Aarons* roddes deuoured the roddes of the Egyptian Sorcerers. If wee looke into the Scriptures, and into the publike fasting of all times that are there remembred, it will soone appeare, that either the Prince, Bishoppe, or Magistrate, had the appointment of this godly dutie. When as the Philistines greeuously afflicted and spoyled the Israelites, the whole people generally were assembled and conuented to *Mizpah*, where they both wept and fasted for this miserable calamitie. But it was by the counsell and designement of *Samuel* 2. Sam. 7. 4.

their

their Biſhop and their Magiſtrare. Againe when their was warre betweene theſe two people, it was *Saul* their King that gaue
1 Sam.14 commaundement to the hoaſt, that they ſhould faſt vntill the euening. When the Philiſtines had ſlaine *Saul* in mount *Gilboa*, and put to flight the armies of ȳ Iſraelites,
1 Sam 1,12 2 Par.20 *Dauid* who raigned in *Sauls* ſteede, moued the people vnto a generall faſt. King *Iehoſophat* likewiſe in a troubleſome time, gaue
Heſter 4,16 order for a faſt. So did Queene *Heſter*, whē as her leige people by the trecherie of *Hamon*, did ſtand in ieopardy. When a faſt was
2 King. 25,8 proclaimed for *Naboaths* deſtruction, it was decreed and commanded by the authoritie of *Iezabell*. When the trumpet was
Ioel 1,16 blowne vp in *Sion*, and a conuocation of the people had, and a faſt denounced, it was by the aduiſement of the Prophet *Ioel*.
Eſdras 8,21 *Eſdras* who was learned in the law of the God of heauen, & the Lords miniſter, preſcribed a generall faſt vnto the people. So
Acts 13,2 did the Primatiue Church, when *Paul* and *Barnabas* went their viſitation, & trauailed to thoſe Citties where the Goſpel was not preached. Infinite other ſuch like teſtimonies might be produced, but that they are needleſſe in a cauſe ſo manifeſt. It is not

inhibited

inhibited vnto any, to mortifie his flesh, and subdue his affections, and by a godly fast to make himself fitter for godly duties, whensoeuer he shal be disposed thereunto. If a man bee afflicted in himselfe, or in his familie, he is permitted to humble himselfe and his soule with fasting, and to vse any meanes to turne away Gods anger, or preuent a iudgement to come. But for a priuate person to call a congregation, to summon a fast, as it may be the cause of much publike mischiefe (as much hurt hath growne to the Realme by housed conuenticles and encamped factions) so we cannot finde it tollerable by the worde of God. This is an office appertaining to ciuill and ecclesiasticall gouernours: what priuate man therefore shal put in his sickle into this harueſt: as he runneth into *Dathan* and *Abiron* his sedition, so hee may condignely incur their punishment. Wherfore let the most vnlearnedly learned Elders of the Anabaptisticall crew, and the whole rable of that vngodly, disloyall, and sciſmatical sect know, that they ought not, as they do, most malepertly, & prophanely, vpon euerie idle motion of their braine, assemble a people, and celebrate a fast. Let

the

the Pope likewiſe keepe himſelfe in his owne bounds, and meddle with thoſe that are vnder his gouernment, and preſcribe lawes and Chriſtian duties to his owne people. Wee are vnder the gouernment of gratious Queene *Elizabeth*, whom God hath ſet as Queen ouer the holy hil of *Sion*: it is ſhee that may command general faſts, publike prayers, and all other exerciſes of a Chriſtian man. This the Pope and popelings cannot abide, but the truth of it is as cleare as the Sun, and Scriptures and examples do aboundantly prooue it. When the Arke of God was reſtored, did not *Dauid* the King play the firſt part? *Dauid* beeing king, made Pſalmes and ditties: *Dauid* being King, danced before the Arke, & being king numbred all the Prieſts & Leuits, and diſpoſed them into foure and twentie courſes: appoynting them continually to ſerue in the miniſtry euery one in his turne. *Moſes* the magiſtrate, rebuked *Aaron* the high Prieſt, for erecting a Golden calfe. King *Salomon* diſplaced *Abiathar* the high Prieſt, by his kingly power, and placed *Sadoch* in his ſteede. Alſo dedicating the Temple of the Lord, with all his people, bleſſed the whole congregation of *Iſrael*.

1 King: 2
1 King, 8

Alſo

Also good *Ezechias* did put forth his hand vnto the Lords plough, and restored true religion, of whom it is written: He did that was right in the sight of the Lord, according to all things that his father *Dauid* had done before: he tooke away the groaues and brake downe Images. *Iudas Machabeus* did purge the Temple, which the Idolatrous Gentiles had before prophaned. *Iosias* restored Religion, and reformed the temple, and it was wrirten of him, That there was no king like vnto him: before nor after him arose there any like him. When as *Artaxerxes* the King, gaue his regall authoritie and high commission to *Esra* the Priest, to censure & punish Church abuses, the priest allowed the Kings doing, and commended him for it, saying: Blessed be the Lord God of our fathers, who hath put into the Kings mind to beautifie the Lords house, which is in *Hierusalem*. By these and such like euidences, it appeareth, that Kings and princes in the old time, had the dealing in Ecclesiasticall matters, as in calling the people to Gods seruice: in cutting downe groaues: in destroying of Images: in gathering tithes into the Lords house: in dedicating the temple: in blessing the people: in casting down

2 King. 8.

2. King. 23. 25

Ezra. 6.

the

the braſen Serpent, in correcting and deposing prieſts, in commanding ſuch things as pertaine to the ſeruice and worſhippe of God, and in due pnniſhing the contrarie. Chriſt willeth tribute to bee giuen vnto *Cæſar*, and denieth not power to be giuen to *Pilate* from aboue: therfore they do not well that mangle Common-wealths, and diuide them into two, & deuiſe two heads, the one for the ſpiritualtie, the other for the laitie. For the Prince is the keeper of the law of God, and that of both tables, as well of the firſt, that appertaineth vnto religion, as of the ſecond that tendeth to good order. Hee is the head of all the cominalty, and laitie, and alſo of the miniſters and clergie. Saint *Paul* ratifieth and confirmeth the ſame, ſaying: Let euerie ſoule be ſubiect to the higher power: whether he be Pope, Biſhop, or whatſoeuer he be, all are vnder ſubiection to the Prince. Of the ſuperioritie and commanding power of the prince, *Tertullian* ſpeaketh thus: *Colimus imperatorem, vt hominem à deo ſecundum ſolo deo minorem*: We worſhip the Emperour as a man next vnto God, and inferiour to none but God. A large and iuſt treatiſe might bee written of this matter, but lette this ſuffice

Mat. 22. Iohn. 19.

Rom. 13, 1

Tertull ad ſcapulam.

which

which is noted by the way, and let none presume without designement, and Commission of his Prince, either by his publike office, and authoritie, or otherwise by expresse commaundement from her mouth, to solemnize a general and vniuersall fast. Forasmuch as a fast is a Religious dutie, and the Prince is to set downe orders for Religion.

CHAP. XI.

An exhortation vnto fasting.

HAuing thus prescribed both the spirituall and externall fast, I woulde exhort thee deare Christian, carefullie, and diligently, when it is commaunded to performe the same: If it seeme harde and greeuous to performe, shewe wherein, and it will soone bee aunswered. For indeede if wee bee willing vnto it, the yoake is easie, and the burthen is light. Dooſt thou suppose it to bee greeuous? Then aunswere mee vnto another question, which *Ambrose* dooth propounde to such conceited people. *Qui graue dicunt ieiunium esse, respondeat quis ieiunio deo fecerit?* r Obiectio Answere; Amb: lib, Elia & ieiunio;

fecerit? Multi in prandio, plerique dum epulum vomunt fudere animam. Quod animal ieiunium sibi causam fuisse mortis ingemuit, per escam laqueus non cauetur, in esca hamus latet, & cibus ducit in retia, cibus visco etiã aues illigat. They who suppose fasting to be burdensome & greeuous, let thẽ name vs any, who haue fainted through fasting: many at their dinners, and diuers in their vomitings, haue left their liues. What liuing creature hath euer complained that hee hath dyed by abstinence, by reason of the baite the snare is not auoided: The hooke is couered with the baite, the baite tolleth and draweth into the nette, and by it the birde with lime is soone intangled. But thou wilt replie, *Dulcis voluptas videtur, amarum ieiunium.* The pleasure of meate and drinke is sweete, but fasting is sower. But I aunswere hereunto, that there is more vertue in the sower then in the sweete.

2 obiection.

Amb ibi. cap. 11. *Amara solent plus prodesse corporibus: sicut enim cum in intimis puerorum visceribus, vermes qui ex cibi indigestione nascuntur extingui non queant nisi cum amarior potus infunditur aut medicamentorum vis inolescat a speris or quorum odore moriantur ita &c.* Sower things are more profitable to the body.

A similitud.

For

For as wormes that doo breede in the bowels of young children, by reason of the rawnesse of the Stomacke, not able to digest and concoct his meate, cannot bee destroyed, but by powring into the stomacke a bitter potion, or before a stronge and forcible sauour, that commeth from the Medicine, dooth ouercome them and cause them to die: so hurtfull humours that redounde in the bodie, and vnwholsome affections that reigne in the soules, are purged and mortified, by no better meanes, then by a spirituall and bodilie fast, and by a moderate and sober carriage of our selues, in the order of out dyet. It is vsually with a fast, as with a purgation, vnsauourie and bitter for an houre, or a small time after, but wholsom and profitable for a long time after: whereas contrariwise, excessiue, inordinate and riotous diet, is delightfull a little time, but afterwardes deadlie, or a long time cumbersome and hurtfull vnto vs. As the redde pottage was pleasant to *Esau* a while, because of his hunger: but afterwards much sower, when as he could not by anie meanes, no not with all saltish and brinish tears make a purchase and redeeme

Asimilitude

Gen. 25

againe his birth-right. But thou wilt moreouer lay, *That fasting is a violence offered vnto the body, and there is no man (saith Saint Paule) that hateth his owne flesh, but nourisheth and cherisheth it.* Let such esteeme their flesh as it ought to be esteemed, and this obiection will soone bee doone away. *Compedem puta carnem tuam, quis amat compedem suam? carcerem puta carnem tuam, Quis amat carcerem suam? quis non oderit vinculum suum? quis non oderit panam suam?* Thinke thy flesh to bee thy fetter, what prisoner doth loue his fetter? thinke thy body to be thy prison, what man is in loue with his prison? who doth not hate his manacle? who doth not hate his punishment? Wee answere yet further with the same Reuerend *Austine*, that in subduing and humbling the body with fasting, to make it the more obedient to the spirite, wee shewe no hatred at all vnto the body. *Non odimus quam nobis cupimus obedire: filium tuum domas vt tibi obediat, numquid odisti? seruum tuum diligis & castigas, & in castigando obedientem facis.* VVee doo not hate that which wee would haue to obey vs. Thou wilt taine thy sonne that hee may obey thee, doost thou therefore hate him?

3: Obiectiõ

Aug. de vtilitate ieiunij.

him? Thou loueſt thy ſeruaunt, yet correcteſt thy ſeruaunt, and in correcting him, thou makeſt him conformable vnto thee. *Habet caro ex cõditione mortali, quaſi quoſdam terrenos appetitus ſuos, in hos tibi ius frani conceſſum eſt. Infra te eſt caro tua, ſupra te eſt Deus tuus. Attendis quod ſub te eſt, attende & quod ſupra te eſt, leges in inferiorem non habes niſi à ſuperiore. Cum vis vt ſeruiat tibi caro tua admoneris quomodo te oporteat ſeruire Deo tuo?* The fleſh of his naturall and mortall condition, hath certaine earthly affections: ouer theſe wee haue authoritie, and there is a Bridle giuen vnto vs, that they bee not laſciuious and extrauagant to curble them, and reſtraine them, and to keepe them in. Beneath thee is thy fleſh, aboue thee is thy God: thou lookeſt to that which is vnder thee, looke to that which is aboue thee. Thou haſt no lawe ouer thy inferiour, but that which was giuen thee by thy ſuperiour. When thou wouldeſt haue thy fleſh to bee obedient vnto thee, thou art then admoniſhed, howe thou oughteſt to bee obedient vnto thy God.

Another Obiection there is, not vnlike vnto the former, which the euill ſpirit 4, Obiectiõ

doth ſuggeſt vnto vs, to bring vs into neglect, and contempt of this dutie. For thus ſayeth the Tempter. In faſting thou dooſt defraude thy ſelfe, and art a theefe vnto thy bellie. In not giuing vnto the ſtomacke that which it delighteth, thou puniſheſt thy ſelfe, and art thy owne tormentor: Dooth God take pleaſure in this thy excruciating and vexing of thy ſelfe? If hee doth, he is cruell that is delighted in thy ſorrow. *Reſponde huiuſmodi tentatori, excrucio me plane vt ille parcat, do de me pœnas vt ille ſubueniat, & vt placeam oculis eius, nam & victima excruciatur vt in aram imponatur*: Anſwere this tempter in this wiſe: I doo indeede puniſh and torment my ſelfe, that God might ſpare mee: I my ſelfe take puniſhment of my ſelfe, that God might helpe mee, and that I might bee gracious in his eyes: for the ſacrifice is tortured, and mangled, that I might bee offred vpon the Lords alter. I knowe that theſe are the greateſt rubbes and blockes, that doo lie in our way, and doo keepe vs from faſting. Theſe are the principall and manifeſt obiections vrged agaynſt this matter, which doo moſte forcible ſtriue agaynſt our Nature, and doo preuaile

Aug. ibid.

with

with it. All which, the learned Fathers, (as you haue heard) haue verie wittilie, and approouedlie aunswered, and taken away whatsoeuer else may bee imagined, and vrged, is nothing (I am sure) in respect of the premisses, but they will bee assoone dissolued, as they shall bee propounded. Therefore there beeing no reasons why wee shoulde not fast, let vs see what reasons may mooue vs to fasting. I must briefly rippe them vppe. *Et quasi digitum ad fontes intendere*: And but poynt with my finger at the seuerall heads, because their are so manie. Fasting is verie commendable, for verie good causes. First, because of the founder and authour thereof. The greater the persons are, who doo make a lawe, the greater authoritie must bee giuen vnto that lawe. If the lawes of men, and of an earthly Prince, doo stande in force: then this lawe and ordinaunce, of fasting must haue his vigour, and bee like the *Median*, and the *Persian* lawes, which cannot bee altered, because it was not instituted by man, or by an Angell from Heauen: but by GOD himselfe. *Abstinentie lex à Domino, prænaricatio legis à Diabolo. Serpens gulæ*

1 Cause why wee should fast.

Ambrose lib. de Heliæ & ieiunio.

Gen 3 *gulæ persuadet dominus, ieiunare decreuit.* The lawe of abstinencie was made by God: the breach of this law was motioned by the diuel. It was ꝑ Serpent that counselled to eat, and it was the Lord that commaunded man to fast. There are many things commendable for their antiquitie: but there is no institution so auntient as fasting: beeing in the beginning ordained in Paradise, in the time of mans innocencie. So sayeth Saint *Augustine*. *Ieiunium in Pardiso lege constitutum est, primum enim mandatum accepit Adam a ligno sciendi bonum & malum, non manducabis: non manducabis autem ieiunium est, & legis constitutionis initium. Si ieiunasset a ligno Eua, non isto indigeremus ieimnio. Non enim opus habent valentes medico, sed male habentes. Aegrotauimus per peccatum sanemur per pœnitentiam, pœnitentia vero sine ieiunio vacua est.* Fasting was commaunded by a lawe in Paradise: for the first commaundement that was giuen to *Adam*, was of the tree of knowledge of good and euill: thou shalt not eate of it: not to eat, is to fast: and is the beginning of this

2. Cause

August. cõt. Iulian Pelag: lib: 1: refert verba Basilii quæ transtulit verbum è verbo de Græco.

this law established. If *Euah* had fasted as it was commanded, we had not now had need of any other fast: for those who are whole, neede no phisitian, but those who are sick: we haue beene sicke through sinne, let vs be made whole by repentance: repentance without fast is not auaileable. *Ambrose* likewise subscribeth to *Augustine* in this assertion. *Primus vsus mundi à ieiunio cæpit sexto, die bestiæ sunt creatæ, & cum bestiis orta edendi potestas est, & vsus escarum, vbi cibus cæpit ibi finis factus est mundi.* The first vse of the world beganne with fasting: beasts were created the six day, and with them came in the libertie of eating, and the vse of meates: assoone as meate beganne, the creation of the world did end. It was well with mankinde, when *Adam* fasted, but when he did eate, he did subiect himselfe and his whole posteritie vnto an eternall curse. *Quamdiu interdictis abstinuere, nesciebant esse se nudos: postquam manducauerunt de interdicta arbore, nudatos esse sese cognouerunt: Culpa cum cibo, latebra post cibum.* Whilst *Adam* and *Euah* did abstaine from fruite forbidden, they knew not that they were naked: but after they did taste of the Tree inhibited, they knewe that they were naked. The transgression

Ambrose lib: de Helia & ieiunio.

3. Cause.

greſſion came in with their eating and their ſliding from Gods preſence after their eating. To this purpoſe, ſaith Saint *Auguſtine*: *Quia non ieiunauimus, decidimus de paradiſo: Ieiunemus ergo vt ad eum redeamus*: becauſe wee did not faſt we were driuen out of Paradiſe, let vs therefore faſt, that we may returne into Paradiſe. Wherfore, ſince faſting ſerue for a good remembrance of mans innocencie, and the contrarie for a memorial of his ſinne, who ſo reioyceth of his eating and drinking, and like an Epicure doth delight therein, is a frantike fellow diſtracted of his wits, and reſembleth the theefe, who being ſaued from the gallowes, is commanded alwayes to weare a rope, as a token of his lewdneſſe, ſhould waxe inſolent or proude of his halter: or the begger who taketh pleaſure to ſhew his wounds, botches, and carbuncles, and putrifying ſores.

Aug. contr. Iulianum Pelag. lib. 1

A Similitude.

A Similitude.

The life of Chriſt ſhould be our imitation, ſo Saint *Paul* counſaileth: Be ye followers of me, euē as I am of Chriſt Ieſus. It is a ſhame for vs to liue in feaſting, whē our grand captaine *Ioab* did giue himſelfe to faſting. There is no good ſouldier, but whē he ſeeth his captaine to bee hardie, and to giue the onſet, but will be venturous and put him-

4 Cauſe. Ephes. 5

1 Sam. 11

himselfe forward to do as hee doth. But if our life were compared to his, & our works layde vnto his, it would appeare what bad workemen we are: not like vnto workmen working by the rule, but contrary to the leuell and square which he prescribeth. Christ that knew no sinne, neither was there any guile founde in his mouth, fasted for our sinne, and we that are ful of sinne, and sinne it selfe, can find no time to fast for our own sinnes. Our good maister fasted for vs bad seruants, but wee most vnthankfull, will do nothing for him again. It is the vse of this world, to giue a great dinner first, and a lesse supper after, and to set the best wine on the table first, and the worser last: as the gouernor of the feast did at the marriage in *Cana*, a towne in *Galilee*. But Christ giueth vs the lesse here, that we might haue more else-where: he willeth vs to fast now, that in heauen we may feast, and sitte with him at table in the resurrection of the iust. But we walk contrarie to his rule, like vnto the Libertines and prophane professors in *Pauls* time, whom with greefe and heauines he speaketh of saying: *There are many that walk, of whom I haue spoken often, & now again doo speake of weeping, who are enemies to the crosse*

Iohn. 2

Phil. 3

crosse of Christ, whose God is their bellie, and whose ende is damnation.

If the president of Christ, and the exam-
5. Cause. ples of good men, who haue giuen themselues to fasting (as heeretofore hath beene prooued) cannot stirre our affections: lette the practise of the wicked, whome we willingly follow in euil things, moue vs to this dutie. Albeit we should liue rather by precepts, then examples: yet so it is, that as a Child writeth by his example, so we do all things according to example, both in good and euill. The baddest sort of people haue acknowledged a fast, and as occasions haue beene offered, haue giuen themselues vnto
1 Sam. 14. it. *Saul* a reprobate and outcast of *Israel*, warring against the Philistines, commanded a fast. *Iezabell* an odious and detestable
2 King 25. woman, conuented *Naboath* before the people, by publicatiõ of a fast. At the preaching of *Ionas*, the king of *Nineue*, a heathenish King, throughout all the borders
Ionæ. 2. and precincts of his kingdome, proclaimed a most solemne & absolute fast. The lewd
Luc. 18. Pharisee was not wanting in this dutie, for
Aug. de Ciuit. dei. hee fasted twise in a weeke. *Augustine* saith, that *Porphirius* did teach the people to abstaine from flesh, and grosse meates: affirming

ming that it did purifie and cleanse the minde, and made them readier vnto heauenly matters, and to priuate familiaritie and conference with the diuelles. *Plutarch* affirmeth, that the Priests were wont to refraine from such meates as do prouoke lust: and that they neuer did bring wine into the temple of their God. And they did verie peremptorily conclude it, to bee a verie hainous thing to drinke wine in the day time, their God beholding them. The same *Plutarch* in another treatise saith, that there were certaine sacrifices which were performed with water, without wine. *Liuie* witnesseth, that when as there happened diuers prodigious, and strange sights at *Rome* most fearefull to behold, which did presage and foretel some great iudgement to ensue, and ten Embassadours were sent to receiue an answere from *Sibyllaes* Oracles, of the cause thereof, and what they threatned: that answere was returned, that first a publike fast should be denounced, for the honor of *Ceres*, which was to be continued euerie fift yeare: and that by that meanes the anger of God might bee mittigated and appeased. How iustly therefore may Christians be ashamed, who cast off that which the verie heathens

Plutarch. lib. de Iside & Osride.

Plutarch. lib. de cohibend. ira.

Liuie.

heathens and infidels do imbrace.

6. Cause. It is a base and abiect thing, to giue our selues to feasting, albeit wee thinke so highly of it, and esteeme it as the cheefest. If the Queene should set one of her cheefest seruaunts who is most gracious in her eyes, and of her inwarde Counsell, to the meanest drudgerie, to rubbe horse heeles, to dresse them, and to keepe them, it is certaine that he should be extreamely debased, and should be exposed vnto great reproach: It is so with vs, when wee leaue godly duties, as prayer and fasting, and feede and pamper our grosse senses with superfluitie of diet: for what are our senses but carnall and beastly, giuen and deuoted to grosse desires? *Seneca* beeing a Gentile saith: *Maior sum, & ad maiora natus quam vt corporis mei mancipium fiam.* I am a greater man, and borne to greater things, then to be a bondslaue to my body. Homely and slender fare doo as well releeue the poore, as a high and sumptuous diet dooth the rich. *Daniel* thriued as well with Water and Pulse, as others did with the Kings iunkets. *Nonne si specularia in ventre haberemus de omnibus cibis pretiosis erubesceremus, quibus sanari sumus?* If there

A Similitude.

Seneca.

August.

were

were windowes in our stomackes, that wee might see into them, would we not blush at the sight of al our dainty & delicate meats, when wee see them crowded altogether in a heape, and to lie like a dunghill?

Much hurt hath ensued by our eating, therfore there is much good in fasting. The ship that is ouerladen is readie to sincke: so when wee are ouerburdened with earthly creatures, we are ready to perish. The diuell by meat slew our first parents, and assaulted *Iob* when he was banqueting with his sons, Set them both together and you shal soone see the good that the one, and the hurt that the other doth. *Lot* by fasting kept himselfe safe, whē *Sodom* was destroyed. *Adam* when hee fasted was in Paradise: but when hee had eaten, he was driuen out. *Moses* when he fasted, receiued the Lawe: the people when they feasted transgressed the Lawe: they did eate and drinke (saith the Scripture, but what followed thereupon: they arose vppe to play, they erected a Calfe. When *Holophernes* was ouerladen with wine, hee was slaine of *Iudith*. *Ammon* the sonne of *Dauid* ouercome with meate and VVine, perished. King *Baltasar* of *Babilon*

7 Cause. A Similitude.

Gen 3.

Iob 1.

Gen. 19.

Gen. 1.

Iudith 13.

1 King. 13.

Dan. 5.

Dan: 15 *Babilon*, when he was quaffing out of great bowles; saw the hand-writing on the wall, which was his doome, and his fatal iudgement, that hee should loose his kingdome.

Hester 1 *Vasty*, after a banquet lost her authoritie, and was debased, and deposed from all regiment. As the diuell began with meate, so did Christ with fast.

Cen: 1 Mat, 3 That wee might take this for a tryed conclusion, that contrarie things are cured by the contrarie.

Iudg: 13 *Samson* with the Iaw bone of an Asse, slew a thousand of his enemies: be thou but master of this Iaw bone, and thou shalt subdue many enemies.

A similitude. Those who accustome themselues to eate and drinke largely, are like vnto those who are so fat and thicke in the arme, as a vaine cannot be found, that they might be let bloud, by meanes whereof they die: So those who feed grosely, and mast themselues, are but preserued till the day of slaughter: they grow incurable, and for the most part die without repentance.

A good saying. Wherefore since there is so much good in fasting, and hurt in the contrarie, auoyde the one and follow the other: or else thou dost not wisely. If thou shouldest take a way which is very dangerous, and thou shouldest be forewarned that theeues and

robbers

robbers do keepe that way, wouldest thou not shunne it? wouldest thou not take a contrary path? I am sure thou wouldest: then much more, auoide this way that is commonly taken of eating & drinking: for strong poison is mixed with sauorie meates, and with hony cups, here are many theeues and robbers, that would rob vs of our bodily health, and spoile our soule.

A man when he is burthened with meats is dull and vnapt, to any godly dutie. Those birdes that feede grosely doo neuer fly hie: so those who liue carnally, wil not liue in any good motion: they doo soone quenche the spirit, and like vnto a grasse-hopper, though hee often skippeth vp, yet falleth he presently vnto the earth againe. Wherfore *Paule* a vessell of mercie, many times afflicted, and humbled his bodie, that whilest he taught others, he himselfe might not be a reprobate. *Daniel* to bee fitter to receiue Gods Oracles, gaue himselfe to a long continued fasting. What man is there, who hauing two seruants, the one wise, and the other foolish, will compell the wise man, to bee ruled by the foolish? But this doost thou when thou wouldest haue thy flesh ouerrule thy spirit, & by cockring

8. Cause
Asimilitude

Asimilitude

Acts 9
1. Cor 9
Dan. 10

A fit simi-
litude.

of the flesshe, doest vtterly extinguish the good motions of the spirit. Wherefore as *Iacob* tooke *Esau* by the foote: so take thou this vice by the foote, and giue him a fall: and let him not bee to thee an occasion of thy falle.

Gen. 25.

Cause.

To what purpose doo wee cramme our selues with excessiue diet and bumbaste and quit our selues without continual gluttony. When as our life is short, but a span long, like vnto a vapour, a morning cloude, and a bubble in the water wee doo heere in like those, who purposing to make a sumptuous banquet, doo cramme Capons, and diuers other creatures, both beastes, and fowles: purposely to kill them against that time: So we doo fatte and puffe vp our bodies against a sette time, which God hath appointed. That so the wormes when wee are in our graues may haue a larger, and more sumptuous banquet out of our carcases: This is a very preposterous course. There is none that will bestowe coast vppon that house, that is so ruinous, that it is readie to fall, by patching and peesing it, and curiously adorning the walles of it. Our bodies are ruynous and patched houses, not worthie the coaste

A similitude.

A similitude.

that

that we bestowe of them, howsoeuer wee thinke that wee can neuer bestowe coaste inough vpon them.

It is to no purpose to inuite him to a costly feaste, to day, that must be hanged to morrowe: or to make him fatte or lustie of bodie, that must immediatly after die: Wherefore since wee must all die, and no man hath any warrant of life for an honre, why doo wee so franticklу delight in feasting and ryotous feeding? A Similitude.

The Spyder with long labour spinneth a webbe, and weaueth a nette to intangle the Flye, and a little puffe of winde commeth, and destroyeth them both. Wee take great care what wee shall eate, and what wee shall drinke, and a little breath that goeth out of our bodie, doth ridde vs of this care, and make all our thoughts to perish. A Similitude.

Last of all, this fast is expedient for the better relief and maintenance of the poore. *Quot enim pauperes saginare potest, intermissum hodie prandium nostrum.* For what a multitude of poore people might bee sufficed with the intermission and forbearing but of one meale. *Ita ergo ieiuna vt paupere manducante prandisse te gaudeas.* 10. Cause. Aug. in Psal. 42. Aug. ibi.

Wherefore ſo faſt, as thou mayeſt reioyce, that thou haſt well dined, by making the poore to dine. It hath pleaſed God to make a fruitful land barraine, for the wickednes of men that are therein: To take from vs the ſtaffe of breade, and to ſende a dearth and ſcarcitie amongeſt vs. It behooueth vs therefore ſparinglie, and moderatelie to receiue Gods creatures, for the neceſſarie ſuſtenance and releefe of our bodies: and that wee waſte not them vppon our owne gluttenous and inordinate luſts, leaſt *Iudas* dooth expoſtulate the caſe with vs, as hee did with his maiſter in a charitable action ſaying: What needeth this waſte, it had been better it had been ſold, and giuen vnto the poore. For this cauſe, order hath beene taken, by our renowmed Queene, our tender and nourcing mother, and by her prouident and careſull Magiſtrates, that an abſtinence, and moderate diet ſhoud be vſed for the peores ſake, which ſanction and iniunction, is not onely moſt neceſſarie, both for the peace and plentie of the land, and good of our bodies (as in the premiſſes hath beene ſhewed) but ſeruiceable vnto God, peaceable vnto our conſciences, and for the eternal good of our

ſoules

soules, being vsed aright, as in the sequell shall bee prooued. Many other reasons might haue beene rehearsed, for the further vrging of this proposition: but because my leisure is but small, and these may seeme sufficient, I willingly pretermit them, and deale with them as *Salomom* did with the brasse in Temple, which because it was so much, he woulde not weigh it.

FINIS.

The ſecond Book

which is a treatiſe of Almes, verie needfull for this time *of ſcarcitie.*

The firſt Chapter.

VVhat almes is, and how faſting and giuing of almes are to be conioyned.

THe auntient and accuſtomed worde which is vſed of the ſchoolmen, which ſignifieth almes, is *Eleemoſyna*: and it is a worde of a wide & large ſignification, and it is to be extended as far as the Latine word *Miſericordia*, which we cal in Engliſh *Mercy*. Whatſoeuer benefit we do beſtow vpon any in a meere cõmiſeration of his diſtreſſed eſtate, and in the tender bowels of cõpaſſion, and mercy, bee the gift of what nature and condition ſoeuer, it is naturally and properly an almes. If thou feedeſt the hungry

Euery work of mercie is an almes.

hungry, giuest drinke vnto the thirstie, and clothest him that is cold, and naked, harborest the stranger: healest the sicke, or otherwise sustainest him with thy charitable deuotion: or finally, if thou aidest him that is oppressed with iniurie, with thy authoritie and counsell: if thou dost hearten the afflicted soule with godly comfort: if thou ransomest the prisoner, or friendly dost support any that is in miserable & dangerous estate, thou hast done an acceptable and gracious almes. Wherefore the Lord doth not bind thee, when he willeth thee to giue almes, to any set duetie, to giue mony, to bestow cloathes, or to giue thy meate, but to shew mercie, because that none should pleade their pouertie, or exempt themselues from performance of this seruice, vnder pretence & colour of their want. For though they be in want of mony, or any other thing, yet here is none but may shew mercy, in some sort or other. And this is a true almes, which the Scriptures do proue, and *S. Augustine* dooth acknowledge, saying. *Quid est facere Eleemosynam? Facere scilicet misericordiam.* What is it to giue almes, but to shew mercie? There is none therefore that may go vnder protection to liue as hee list, but

Aug in Lucam, ser. 30

euerie one must bring his mercifull almes into the Lords treasure-house. For euerie one is inioyned to shewe mercy, and this is the generall cõmandement of the law, that we loue our neighbors as our selues.

A double Almes.
1. The one true.
2. The other false.

Wherefore since euery mercifull affection may be fitly called an almes, whatsoeuer is not giuen in this affection, but proceedeth from other strange by-thoughts, and purposes, is meerely counterfet, hypocriticall, and false, & is to be reiected as the gold which wanteth weight, & as the corne which wanteth measure. That thine almes may be currant, it is not materiall, whether the person be honest, or lewd, vpon whom thou bestowest it, or howe much or little it is that thou bestowest. But this is the maine matter, principallie to be regarded, with what minde and spirite wee doo bestowe it. A true almes therefore is not outwardlie to be considered, but inwardlie to be pondered: not without vs, but in our selues who giue it. It may bee that hee to whõ thou giuest thy almes, be both honest and distressed: and yet thy almes may bee no true almes, because thy heart is not touched with that mercy which is required. So contrariwise, it often fallen out, ỹ the almes

is good, which is bestowed vpon a man that is bad, because simply in a mercifull inclination, it hath been giuen vnto him. Moreouer, so it is that much is giuen by him that hath much, and but little of him that hath but little: and yet that much is altogether a faigned, and this little the most perfect Almes. For it is the diuersitie of the minds of the giuers, and not of the gifts, that thus distinguisheth of the Almes. The widow woman that was poore did cast in but two mites, but the rich men did offer largely: but the widowes pittance was preferred before the aboundant contributions of the wealthie. Luke. 21.

The abler sort therfore, haue from hence iust occasion to bethink themselues of their vncharitable affections, who when they should stretch out their armes vnto the poore, to giue them Almes, they examine them of their liues, & take account of their doings. As if so be the onely thing to bee stood vpon, were the goodnes of the man, not knowing that this is onely to be regarded, that wee our selues be good. If their eye be euill because our is good, the iudgement shall be theirs: but iudgement mercilesse, shall be shewed vpon vs, if we shew

no mercie, and mercie reioyceth against condemnation.

Further, because that almes is a meere mercy, whatsoeuer we giue discontentedly and grudgingly, it is no good almes. For it is giuen as a crust of bread is giuen to a dogge, because he so barketh. *Multi dant*, saith *Augustine, vt careant tedio interpellantis, non vt reficerent viscera indigentis.* There are many that giue to be free from their tedious and irksome begging, and not to refresh the bowels of the needie. This is not to be accounted the good almes.

Aug. in Psal. 4.

Last of all, if almes be preposterously bestowed to a peruerse ende, either for vaine glorie & applause of men, or for hope sake of a better worldly profit, or for to merite or expect a reward in heauen for it (for which cause the Papists are so liberall in theyr almes) or to stay a mutinous and rebellious people that are ready to make garboyles, to auoyde the extremitie they indure by famine, or for any other publike and politicall or priuate & beneficial cause: All which things hereafter shal be more largely handled: If it be giuen to any of these ends, or to any other end, then to this end, for to shew mercie, it is to no ende before almightie

God

God nor it is no true almes.

I haue adioined this treatise to the former, because that they are conioyned in the Scriptures, and go both togither. For God saith by the mouth of his Prophet. *Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his his head as a Bulrush, and to lie downe in sackcloth and ashes? Wilt thou call this a fasting, or an acceptable day to the Lord? Is not this the fasting that I haue chosen, to loose the bonds of wickednesse? to take off the heauy burthens? to let the oppressed go free? and that ye breake euery yoke? Is it not to deale thy bread to the hungry? and that thou bring the poore that wander into thine house? when thou seest the naked that thou couer him, and hide not thy self from thine owne flesh?* Wherfore that which God hath ioined togither, let no man put asunder. *Augustine* giueth a reason why fasting and Almes should be combined and linked togither. *Noli ieiunium putare sufficere. Ieiunũ te castigat nõ alterum reficit.* Do not thou thinke ỹ fasting is sufficiẽt. Fasting doth afflict thee: it helpeth not another. *Ambrose* accoũteth fasting without alms a meer marchãdize, & trade of gaine. *Qui sic abstinet vt nihil pauperibus de suis epulis largiatur: videtur quæstũ sibi*

That fasting and giuing of alms are to go togither. Esay 58.

Aug. in Psal. 42.

Amb tom. 3 Serm. 33.

ſibi ſuum feciſſe ieiunium, & negotiationem parcendo, atque ideo bona eleemoſyna cum ieiunio. They who do ſo abſtain from meate, as they giue nothing of that which they ſpare vnto the poore, he ſeemeth to make his faſt gainefull vnto him, and to make an occupation of ſparing, and therefore he concludeth that almes with faſting is good and commendable. To this purpoſe ſaith *Auguſtine: Vis orationem tuam volare ad deum fac illi duas alas ieiunium & eleemoſynam.* Wilt thou haue thy prayer flie vppe vnto God? giue it two wings, faſting and almes. Let theſe two therefore as *Hipocrates* two twinnes, go hand in hand togither. Then ſhall thy light breake forth as the morning, and thine health ſhall grow ſpeedily: thy righteouſneſſe ſhall go before thee, and the glorie of the Lord ſhall imbrace thee: then ſhalt thou call, and the Lord ſhall anſwere: thou ſhalt crie, and he ſhall ſay heere I am. Ioyne thou therefore thine almes with thy faſting, it is no baſe and inferiour dutie, but it is an honourable and right noble action, and condignely to bee matched with it. There hath beene no man, no not of the higheſt dignitie, but haue ſtouped vnto this, and haue bin deſirous to ſeeme bountifull,

Aug. in Pſal. 43:

Iſai. 58.

ifull, liberall, and gratious, and to do good to others. *Titus Vespasian* at night time, succouring and helping the afflicted people, wept that he had not beene beneficiall vnto any all the day time, complaining and saying: *Amici diem perdidimus*: My friends we haue lost this day. Christ himselfe saith, that the Lordly Gentiles stood much vpon this poynt, and loued to be credited with this report. The Kings of the Gentiles raigne ouer them, and they that beare rule ouer them, are called gratious bountiful and liberall Lordes. The Ethnick people acknowledged such to be acceptable vnto God, and therefore they worshipped *Iouem hospitalem*, of whom *Virgil* thus recordeth. Tit. Vespatianus. Luke 22.25

Iuppiter hospitibus nam te dare iura loquuntur.

Naturall affection stirreth euerie man that is not of a stonie and flintie heart, to a pittiful regard and commiseration of the poore.

CHAP.

CHAP. II.

That God is the author and commaunder of Almes, and what principall reasons moue him vnto it.

IT is manifest that to giue almes is both a necessarie and excellent durie, because the authour of it is most excellent, who is God himselfe, who commandeth no triuiall or needlesse matters, but onely such things as serue to greatest vse, and are most behouefull for vs. Wee are by nature louers of our selues, but God who is rich in grace, and full of all mercie, yea, is mercie it selfe, doth touch our hearts with the finger of mercie, and hath ingrafted and ingenerated in vs bowels of compassion to be extended towards others. And therefore that we should put to our helping hand, to raise the poore out of the myre, and pit off destruction, into which there be many that fall by reason of their want: he is not onely diligent to exhort vs thereunto, but very often in the scriptures very peremptorily doth commaunde vs. He commandeth the Israelites not to vex any stranger, or be gree-

Exod. 22. 21

uous

uour vnto them, but to intreat them ciuilly, and to entertaine them curteously: insomuch as heeretofore they themselues had bene straungers in the land of *Egypt*. By calling into their mindes their condition that went before, he giueth a verie needfull lesson, by recounting with our selues the times that are past, to thinke of times to come: *Tempus preteritum, est metus futuri.* The time past, put vs in feare of time that may come: for there is nothing betiding vs before, but may befall vs againe: and there is no calamitie incident vnto others, but may light vppon our selues. We sing now the Lordes song in our owne lande, and the Lorde hath gratiously turned our former captiuitie in the dayes of Queene *Mary*, as the ryuers of the South: He hath put off our sackcloath, and girded vs with gladnesse. We are now well, but wee haue no assurance that wee shall alwayes so continue. Wee may againe sit by the waters of *Babylon*, weeping and howling for the remembraunce of *Sion*: Deut.15. wee may be driuen from our houses, and put to begge our breade in desolate places. Wherefore let vs now haue a feeling of others that are brought into this miserie,

as

as we would haue others haue respect of vs, when we are in extremitie. In the lawe hee earnestly chargeth, that they who will bee his people, doo so order and dispose theyr publique and priuate goods, as they may prouide that there be not a begger amongst them in *Israel*, to run from doore to doore to begge his bread: and like a runnagate to continue in scarcitie. And that this prouiso may better be hid, hee himselfe prescribeth the onely course heerein to be followed, to preuent this extremitie, that Gods deare seruants might not be exposed to the wide world, as spectacles, & gazing-stocks, and examples of contempt, in respect of want. To this ende do serue these seueral constitutiõs. First of tithes to be gathered at the end of the third yeare, that part of them might remaine for the poore. Of debts to be forgiuen euerie seauenth yeare. Of the yeare of *Iubile*, in the which euerie man that had solde his possessions might returne to them againe. Of solemne feast-dayes, consisting vpon gratulatorie oblations, that whilst they fed largely, and were merrie before the Lorde, they should bee mindfull of them who were poore and succourlesse, that they might haue part, and reioyce

Deut. 14.
Deut 1.2
Leuit. 25.
Deut. 14.
Leuit. 23.
Leuit. 25.

reioyce also with them. Of reaping of the harueſt of the land, that they ſhoulde not reap euery corner of their field, neither gather the gleanings or leauings of ꝯ harueſt: And if that a ſheafe were forgotten in the field, that they ſhould not go again to fetch it, but that it ſhould be for the ſtranger, for the fatherleſſe, and for the widow. And whē they did beat their Oliue trees, ꝯ they ſhould not go ouer the boughs again, neither that they ſhould gather their Grapes cleane, but leaue them for the ſtranger, fatherles, & widow. And this which was thus enoined in the law, was afterwards diligently looked vnto by the Prophets: & ſo much eſteemed, as the legall ſacrifices, and all other outwarde exerciſes of religion were commanded to giue place to the works of mercie. And therefore by *Hoſeas*, he telleth ſuch as looked by their ſacrifices for the forgiueneſſe of their ſins, and ſuch which were cōmitted to the great vexation & oppreſſion of the poore, that his pleaſure is in mercy, & not in ſacrifice. In likeſort to thoſe who boaſted of their faſtings in *Eſaias* his time, he replieth thus. *Is not this the faſt that I haue choſen, to looſe the bands of wickednes, to let the oppreſſed go free? to vndo euery yoke? to*

Hoſe. 6.

Eſay. 58.

breake thy bread to the hungry, and that thou bring the poore that wander into thy house? If thou ſeeſt the naked, that thou cloath him, and hide not thy ſelfe from thine owne fleſh? It wold be too long to ſtand vpon euery particular commandement in the *Pſalmes* & the *Prophets*, inſerted for this matter. He diſdained not with his owne hands to cloath our firſt parents, when as they were naked, to ſignifie that he is a helper of the poore and deſtitute, but as for the way of the vngodlie, he turneth it vpſide down. In the new Teſtament this commandement is no leſſe diligently & ſtraightly inforced let a few places ſtand in ſtead of many. Sel (ſaith Chriſt) that which thou haſt, and giue it vnto the poore. Hee that hath two coats, let him giue one to him that hath none. Be ye mercifull as your heauenly father is mercifull: And giue, and it ſhall bee giuen to you againe. In the Parable of him that diſcended from *Ieruſalem* to *Iericho*, hee is commẽded that ſhewed mercy. The lord being moued with mercy and cõpaſſion, relieued and ſuſtained a hungry multitude with fiue loues, and a few fiſhes. And he himſelfe willeth vs, that wee make our ſelues ſtiends, of the vnrighteous Mammon. To the yong

Gen. 3.

Luke 12.
Luke 3

Luke 6

Luke 10

Luke 9

Luke 16

man

man that asked the way to heauen, he answered, that if he purposed to come thither, he must here sel all that he hath, and giue it to the poore. *Zacheus* for giuing halfe his goods vnto the poore, was pronounced by Christ to be one of *Abrahams* childrē. The couetous earle that said he had not roumth to receiue his corn, whē as there was poore inough ready to reciue it, was iudged a fool, and had that night his soule taken frō him. To him who shal giue but a cup ōf cold water to a Prophet, in the name of a Prophet, he promiseth ꝑ reward of a Prophet. And whatsoeuer is giuen to the poore, is but lent vnto God, for he is their suretie, & noteth it in his bookes: and recordeth it amongst his own accounts, saying: Whatsoeuer ye haue done vnto one of these little ones, ye haue done to mee, enter into my fathers ioy. Whom would not such gracious, and comfortable promises intise and allure? who will stand agaynst such an armie and hoast of Scriptures, but such proude vngodlie people, of whom *Dauid* speaketh, The vngodly is so proud as he careth not for God, neither is god in al his thoughts? only *Nabal* & *Dauids* foole wil disobey this exhortatiō, who saith in his hart there is no god, & who is *Dauid*, & who is ꝑ son of *Ishai*? that I

Marke 10.

Luke 19

Luke 12

Mat. 12.

Mat. 25.

Psal. 10.

Psal. 14

ſhould giue my meate appointed for my harueſt-men vnto him? But good *Abigael* will come forth with preſents, with cakes, raiſins, and wine, wherby ſhe not only preuented a miſchiefe, but receiued a benefit; 1.Sam.25. for ſhe was therby maried vnto *Dauid*. So good people wil offer ſuch neceſſaries as the poore do want, wherby they ſhal eſcape the Lords vengeance, & be partakers of a bleſſing, and bee eſpouſed and wedded vnto Chriſt. Wherefore, haue a ſpeciall regard of this dutie, for his ſake that is ſo earneſt to obtain it at your hands. We cannot contemne it, or careleſly remit it, without notable contempt ſhewed vnto him, who hath ſo ſeriouſly & effectually cõmẽded it.

VVhy God did cõmand the giuing of almes, and why he made ſome rich, and ſome poore

Now if we ſhuld further debate the matter, and reaſon the caſe, and aske why God hath ordained this duty, who could if it had liked him, created vs all of like condition, that each mã might haue liued by himſelf, & not haue ſtood in need of anothers help? We anſwer with *S. Paul, VVho art thou that diſputeſt with God? and wilt prie into his counſels? and take of him a rekoning of his doings?* If this anſwer ſufficeth thee not, ỹ thou maieſt be fully ſatisfied, I giue thee theſe reaſons, wherof euery one if they might be folowed aptly

aptly might be proued by the word of god, being warranted thereby. First becauſe the rich and the poore are both neceſſarie: the one for the other. *Duo ſibi ſunt contraria, ſed duo ſunt ſibi neceſſaria nullus indigeret, ſi inuicẽ ſe ſupportarent: & nemo laboraret, ſi ſe ambo iuuarent. Diues propter pauperem factus eſt, & pauper propter diuitem factus eſt. Paueris eſt erare, & diuitis erogare, & Dei eſt paruis magna penſare.* They are both contrary, but they are both neceſſarie, none ſhould ſtãd in need of another, if euery man could vphold himſelf: & none would labor, if ſo be they were able to liue of thẽſelues: the rich is made for the poor, and the poore for the rich: it is the poor-mans duty to pray, & the rich mans to giue: and the propertie of God to recõpence ſmall things, with a great reward. Wherfore, that one ſhould ſupply an others wãt, he wold not ſo prouide for mãkind, as he did for the birds of the air, & the beaſts of the field, who are fed and clothed by the prouidence of God, without the induſtry and labor of another: but he hath ſo diſpoſed of our cõdition as there is none ſo nobly borne, ſo rich, ſo honorable, ſo learned, wiſe, and ſtrong, as he is able of himſelf to ſupply all wants, without the aſſiſtance,

Aug. in Luc. Serm. 23.

and ſupportation of any other. Therefore our common eſtate is ſuch, which needeth a helper: but beſides, there are ſuch infinit chaunces, and chaunges, vnto which we are ſubiect, and obiect daily, by which frō weith we fal into pouertie: from plentie, into ſcarcitie: from proſperitie into miſery: as vnles there were differences, and inequalities of degrees, wherby we may ſupply that which an other wanteth: it ſhould not be poſſible that any ſhould long cōtinue. Some are impoueriſhed by long cōtinued ſicknes, wherby, whilſt they are vnable to do any worke, they conſume that they haue, vpon needful expences, and come into beggery. Some by warre, and inuaſion of the enemy, are ſpoyled of their goods, and chaſed and driue out of their countrey, & inheritance of their anceſtors, and are put to all extremity. Others by ſome ſecret iudgement of God: as by caſualtie of fire, by violēce of wind & weather, ſuffer ſhipwrack, and are vndone. And ſome bring prouertie vpon themſelues, whileſt they are ſecure, and careleſſe of their eſtate: riotouſly waſting their goods, and making hauock of their ſubſtance. Yet none of theſe do happen by chance & fortune, and euil luck, but by the determinate counſel of

Pro. 14. 17.

God.

God, Who (as *Salomon* saith) is creator both of rich & poore: and hath his certaine and necessary purposes: for a manifolde vse and profit doth arise, from this his wise prouidence. First hereby is iust occasion giuen, of preseruing and increasing mutuall loue and good will amongst men, which wold either lightly be esteemed, or peraduenture wold seem strãge, because it wold not be known, whilest euery one should attende vnto his priuate good, and not haue any vse & dealing with an other. Again, it not only occasioneth loue, but it is as it were a spur vnto our natural dulnesse, quickning, and giuing life vnto the minde, to be coadiutors vnto others, considering what necessities may light vpon our selues. It thirdly giueth matter for vs to worke vpon, that we should not bee idle: the poore haue matter to exercise their patience, and the rich to shewe their thankfulnesse. He hath giuẽ to some abundantly, that men should know, that god hath power ouer earthly things: that al the beasts of the forrest are his: and all the cattel ouer a thousand hilles: but he hath giuen more sparingly vnto others, because he saw it was fittest for them. If God should grant euery one his harts desire, and not disappoint him of his owne lust, many would worship him

for their priuate lucre, & not for loue ſake. Therefore that he might bee ſincerely ſerued, with due deuotion, and not fainedly, through ambition, hee hath ordered that ſome ſhould be poore. He hath ſent pouertie, for the good of the poore, and riches, for the good of the rich. Want to the poore is oftentimes as good, as hunger to the ſick. This killeth the diſeaſe of the body, and the other of the ſoule. Trees are lopped that they may thriue the better, and diuers are impouerished, that they may liue the better. Superfluous and luxurious ſhrubs, doo often hang ouer very towarde braunches, and doo hinder their growth, and there climbing vp, and therefore it is needefull that they ſhoulde bee pruned: So riches ouer-ſhadowe and keepe downe the minde, and doo hinder the growth of of our forwarde affections: not ſuffering them to climbe vp to heauen. It is therefore expedient, that they ſhoulde bee cut off, that they might not trouble vs. Therfore as wee vſe to clippe birdes wings that they ſhoulde not flye from vs: ſo God doth often cut from vs our wealth that wee ſhuld not fly from him. Riches is alſo good for the rich, for it is a more bleſſed thing to

ſimilitudes.

a ſimilitud.

giue

giue then to receiue: for by giuing and shewing mercie, wee shewe our selues children of our heauenly father, who is mercifull vnto vs. For this cause Christ for *Martha* her good, graciously diuerteth into *Marthaes* house, to sup with her, when hee had other houses to turne into besides, and might haue commaunded if it had pleased him a legiõ of Angels to minister vnto him. But because he might enter into her soule, Luk 10. he entred into her house. Her riches therefore, whereby shee was able to entertaine so good a guest, were profitable to her, and tended vnto her good. So was it for the good of the widowe of *Sarepta*, to giue almes vnto the Prophet, as it was to the benefite of *Abigaell* the *Shunamite*, to bring presents vnto *Dauid*. Therefore since both estates are ordained of God, and he made nothing but he sawe that it was good: yea Gen. 1 in wisedome hath he made vs all (saith the Prophet *Dauid*, and the earth is full of the goodnesse of the Lord: let all of vs, both rich, and poore, direct both our estates vnto that which is good: neyther waxing proude, in respect of prosperitie, nor suffering our selues to bee swallowed vp of sorrowe, because of aduersitie. Though our 1 Reg. 17 1 Sam. 25.

soules

ſoules heere be filled with the ſcornfull reproofes of the wealthie, and diſdainfulneſſe of the proud: yet the poore ſhall not alwayes be forgotten. But there ſhall come a chaunge of times, when he ſhall raiſe the poore out of the duſt, and ſet them amõgſt the Princes, euen the Princes of the people: when he ſhall throw the mightie from their ſeate, and ſhall exalt the humble, and the meeke. When as *Iacob* was to bleſſe the the two ſonnes of *Ioſeph*, *Ioſeph* placed *Ephraim*, which was the elder by birth, at the right hand of *Iacob*, and *Manaſſes* the yonger, at the left: but *Iacob* altered and tranſpoſed his hands, and laid his right hand vpon *Manaſſes*, and his left hand vpon *Ephraim*: ſo in this world, the elder brethren haue the vpper hand, & the poore are born againſt the wall: but in the world that is to come, God will make an other reckoning and account: and diſplace thoſe, who think themſelues beſt, and giue his bleſsings vnto his little ones, and place them at his right hand in his kingdome. It is with the wealthie, whileſt they are in their roomthes, as with the teeth whileſt they are in the head: for ſo long as they are ſound, we cheariſh and preſerue them, and keepe them carefully:

Luc. 2.

Gen. 38.

A Similitude.

fully, but when they waxe wormeaten, putrified, and corrupted, wee pull them out, and cast them away from vs: but contrariwise, wee do with our legges, which be the inferiour and nether parts, bearing vp the waight and burthen of our bodies: which so long as they are whole and sound, wee exercise with continuall labour and going, making no respect or difference of places, accustoming them to all base and seruiceable duties. If they shall waxe lame, and be disabled by any misfortune, to execute their businesse, we do not curte them off, or intreate them roughly, but wee tende them daintily, and take great heede to them, refreshing and helping them, as if so be they had not beene made for sorrow, but giuen vs as a Iewell that is to be nicely and tenderly laid vp. The rich men in this world doo resemble the teeth, for they occupie the head, which is ye cheefest roume: if they shall corrupt and loose their fauor, & by any accident be vnseated, and deposed from their high places of dignitie, they run into a generall contempt of al men, & are basely reputed of: but if they die, vnlesse that God doth giue the greater grace, they die without compunction and remorse

remorse of conscience, and so without repentance, whose damnation sleepeth not. But it is not so with the poore and contrite heart, which heere as feete and inferiour ioynts, do vndergo al sorrow, and beare the heate and burthen of the day. If they be distressed, the Lord is their comfort, hee doth strengthen their weake ioynts, and if they fall, he raiseth them vp. They are distressed, but they are not forsaken: they faint, but they perish not: they beare about them the death of our Lord Iesus, that the life of the Lord Iesus might be manifest in them. And whē they die, their heauines is turned into ioy, their trauaile into rest, their misery into all felicitie, their soules by the Angels being carried into *Abrahams* bosome. We conclude therefore this chapter as the Apostle *Paul*, who after a long discourse of Gods prouidence, and of his hidden misteries, breaketh out into this patheticall exclamation: *O the deepenesse of the riches, both of the wisedome and knowledge of God, how vnsearchable are his iudgements, and his wayes past finding out? for who hath knowne the mind of the Lord, or who was his Counsellor.*

Rom. 11.33

CHAP.

CHAP. III.

That Gods commaundement to giue almes is generall, appertainig vnto all, and that none is exempted from this dutie.

THey do grosly erre, who thinke themselues free, imposing and laying this burthen vpon other, but not meaning to lift vp the same themselues, with one of their fingers. Almes is a worke and dutie of charitie, but the rule of charitie is prescribed vnto all, and there is none that hath a priuiledge that he should not be charitable. Yet this must be considered, that as al almes are not of the same nature, but are distinct, and of two kinds, publike, and priuate: so al men confusedly, are not to giue them, but according to their callings, which are likewise either publike or priuate. The publike almes, is that which cõmeth from the stocke and goods of the Church, and from a common purse: the dispensation and distribution whereof, was in the beginning committed vnto the Apostles, who afterwards feeling it too burthensome vnto them, in regard of the charge of many churches which

Publike Almes. Act. 2. 4. 5. 6.

did

did lie vpon their ſhoulders, and thinking it not meete to leaue the word of God, to ſerue tables, they did put it away from thē, and ſurrogated Deacons in their roumes, to performe this office. But nowe in this Realme, the charge in ſome ſort is tranſlated from them, and committed to others, as Churchwardens and Collectors for the poore, beeing lay perſons. And this order is good and conuenient inough, if ſo be they be faithfull, and defraud not the poore, by appropriating to themſelues, that which was giuen vnto a publike vſe. For the prouident regarde of prouiſion for the poore, principally doth belong vnto the charge of the Miniſters and Deacons, who by exhortations and admonitions, are diligently to further it: and to the ciuill Magiſtrate more eſpecially to effect and order it, who are ouer their people, as the head and minde is ouer the bodie to guide and direct them, And therfore as the head and the mind is very prouident for the good of the body, and neglecteth not any inferiour member, but dooth aydeit and ſupport it, ſeeing, hearing, and vnderſtanding what is good for it. quickning, and heartening the whole body: So is it the

part

part of a good Magistrate, circumspectly to prouide and foresee the welfare of all, of what degree and calling so euer they bee, and not to grow remisse and slacke in their office, when the needie state and calamitie of the poore, doth crie for their furtherance, as nowe it doth most pittifully, in the heart, and bowels, and elbowes of the Realme. Our most gratious Queene hath often inough charged the Magistrates vnder her, to haue a care of this matter, and to see ꝑ poore to be prouided for in this time of scarcitie. But her commandement is nothing industriously & carefully executed: mercilesse maultwormes and badgers doo more and more abound, who engrosse the markets, and buy vppe all the prouision of corne that should serue the poore, and enhaunce and raise vp the price of it mightily. And what care these, though the poore eate the flesh of their owne armes, though their bodies be like the drought of summer, though they languish & come to a miserable end, while they cry for bread & no man will giue them it, while they crie till their hearts ake, and there is none that wil heare them. What a rabble of beggers and hunger-starued people runne vp and down the

Maultwormes and badgers.

Cities,

Cities, Countreyes, and Villages round about, gaſping for comfort, as a thirſty land? The more they are, the more ſhame it is to the inhabitants where they dwell, that doo not maintaine them according to the godly laws of the Real me, in that caſe prouided. But for the magiſtrates to ſee them, and not to take order for them, as if this buſineſſe belonged not vnto them, it is moſt intollerable. And ſo did the Athenians in ancient time thinke, as *Iſocrates* the Philoſopher, in *Ariopagita*, doth witneſſe. It is turned to the father and maiſters great reproach, to ſuffer their ſons or hired ſeruants to range about, tattered & torn, half naked & hunger-ſtarued, and to be troubleſome to euerie houſe and neighbour to whom they come. It is no leſſe diſcredite to a publike gouernour, to permit his people cõmitted to his charge, to rogue about the Countrey, not without great ſcare and detriment that they doo, whereſoeuer they become, if they be not well looked vnto. Moreouer, the peruerſe and impatient mindes of a number of ſturdie beggers, which very extremitie of need inforceth, are oftentimes dangerous vnto a publike ſtate, whilſt beholding others that haue bread inough, and themſelues readie

A ſimilitude.

to

to die for hunger, they fret, and fume, and gnash with their teeth, and hurle out mutinous and seditious words, as mad men doo stones, wanting but oportunitie of time, & place, to worke further mischiefe. Besides, from hence many other very hurtfull incõueniences, do cõmonly ensue. Many steale and filch, and carrie away. *M*any maides publikely prostitute themselues vnto sale, and all kind of whordome, and old women play the bawds, making all sin and wickednesse to bee the porters to bring in their liuings, not otherwise being able to supplie their wantes, and prouide for their necessities. The best of them, while they make a trade and occupation of begging, by little and little, grow verie disorderlie, shaking off the yoke of discipline from their shoulders, and growe senseleſse in Religion, and without feeling of God, and godlinesse. It was not therefore without vrgent cause, that God prouided, by a speciall Lawe, that that there should not bee a begger in *Israel*. Which caueat and prouiso amongst the graueſt, and wiſeſt of the Gentiles, was holden most neeeſſarie; by a common experience, perceiuing right wel, that this vnseemly begging was not only hurtfull vnto

good conditions, but the very ſeminarie of all looſeneſſe of life, the mother of all euil, and the ſpawne of all ſinne. Among the auncient Romaines, it was enacted, and ordeined, that none ſhoulde goe about begging, and by the lawe of the twelue Tables, this lewde courſe of life was vtterly inhibited. The Athenians likewiſe, tooke order for the ſame. Now becauſe in ſuch caſes, there is great need of publique authoritie, the Magiſtrate whom God as a nourſing father, hath ſet ouer his Church, muſt ſee this thing performed, and kill this Serpent, while it is an egge, and the fruite of this euill whileſt it is in the budde, and not to ſuffer it to bloſſome. Wherfore let them ſet rulers and officers, to ouerſee this buſineſſe, that pilfering varlettes may be puniſhed, and poore impotent people in neceſsitie relieued. And thoſe that are appointed Collectors and Stewards for the poore people, muſt remember the charge which the Apoſtle giueth them, that it is flat ſacriledge to conuert any thing bequeathed to the poore, and to the Church banke, for the poore, to their priuie filthie lucre, or vnto any other ende whatſoeuer, then for which it was giuen. In the olde lawe, vn-

Iſai. 49.

1. Cor. 4.

der

der paine of a curſſe, God peremptorily did forbid, that no man ſhould bring any ſiluer or golde, which had before bene conſecrated vnto Idolles, vnto his houſe. What ſhall therefore become of them? Who dare feloniouſly carry away that, which harh beene offered vnto God, and giuen for the reliefe and ſuccour of the poore? *Achan* for ſtealing a wedge of golde, and Babiloniſh garment, from the ſpoyle of *Hiericho*, which God had decreed ſhould be burnt with fire, brought firſt a ſlaughter vpon the hoaſt of Iſrael, and afterward a fearefull deſtruction vpon himſelfe. What fauour then can they looke for, who doo ſwallow vp whole Churches, and make a ſtrippe and waſte of ſuch goods, as haue bene by the zealous liberallitie of their anceſtors, conſecrated vnto the godly vſe of the Church, and ſecurely doo winke at this vilainous, and moſt barbarous ſacriledge? I may ſay of many idle and prophane profeſſors, which beare a ſhew of godlines, but indeed haue denied ẏ power of it, & are vnto euery good work abominable, as the kingly Prophet did ſay of the Heatheniſh people of his time, O God, the Heathen are entred into thine inheritãce, thy holy temple haue

Deut. 7.

Church robbers.

Ioſu. 7.

A warning for beggers of concealed Church landes, and ſuch as look for the downfall of Biſhops, to praie vpon their poſſeſſions.

they defiled, and haue made *Hierusalem* a heape of ſtones: they haue broken downe the carued workes, with axes and hammers. A ſtrange and fearfull iudgement of God, was ſent vppon *Ananias*, and *Saphira* his wife, for keeping from the Church, that which was their owne, they died ſuddenly. Let the *Clerophagi* of our tymes, and beggers of concealements, and goodes of the Church, looke vnto themſelues, and in time be warned by this dreadfull example, they are *Iudas* whelpes, and like a litter of ranke hell-hounds appointed, vnleſſe they doo ſpeedilie repent, and make reſtitution vnto certain damnation: and ſo much of publike almes, and of the Magiſtrates dutie herein.

Acts 5.

Priuate almes.

Almes is priuate: and euery priuate man ſtandeth charged with this dutie, euerie man muſt put to his helping hand, to the reliefe of the poore, as abilitie dooth ſuffer him. God hath ſo diſpoſed, and diſtributed his goods, as there is none ſo needy, and miſerable, but he may be a helper at ſometime or other, and be able to do good in his kind vnto an other. That which the fabulous writers do record, of the Lion, that was catched and taken in the ſnare, and deliuered by the Mouſe, is oftentimes verified by o-

pen

ten experience, when as Kings and great men in extreame times, by the seruice and ministerie of the baseſt vassels, are rescued from imminent and verie great daunger. King *Xerxes*, though he were a renowmed and puissant Prince, and of that power, that he had couered the whole face, and bredth of the sea, with ships, as with a bridge, yet was he glad to betake himselfe to a poore fisher-mans boat, whereby by striking ouer into *Asia*, his life was preserued. The widow of *Sarepta*, albeit the remainder of her prouision, was but small, & almost qnite done, yet did it stande *Eliah in* great stead, when the famine was so great. There is none so poore, but he is worth a cup of cold water, when as any shall need it. God respecteth the giuer, rather then the gift and his willing minde is farre more acceptable, then all the presents themselues, that we can giue him. Shew therfore thy good will and thou hast giuen thine Almes. But of this more is to be set down afterwards vnder another title, and therefore here I will the rather passe it ouer.

CHAP. IIII.

To whom we must giue our almes,

Almes to be giuen to the poore onely.

THe nature of the worde Almes, dooth point out the persons, to whome they must be giuen. *Eleemosyna*, and *Misericordia*, which signifieth almes, and mercie, being two words (as before hath bin declared) of one signification, and to bee cõfounded: so as all those whõ the law of charitie, or cõmon sense it selfe willeth vs to tender: are the persons and subiects, vnto whõ our deuotions and almes must bee extended. Thus much the Philosophers of the Gẽtils did acknowledge, among whõ their prince, and great mã *Aristotle*, to this purpose speaketh famously: who being taxed and censured by his friends for giuing mony vnto a lewd & vnworthie mã, yet an extreme begger, thus grauely answered them: I took not cõpassion of his wickednes, but of his want. This distinction is allowed of by *S. Aug.* & and he himself vseth it, saying. *Homo peccator duo sunt nomina: aliud quod homo aliud quod peccator, quod homo opus est dei, quod peccator opus est hominis. Da operi dei, nõ operi hominis.*

August in. Psal. 102.

Man

Man and sinner are two names: it is one thing to be a man, and another to be a sinner. That he is a man it is the work of God. That he is a sinner, it is ỹ work of man. The scripture mouing vs to liberalitie, & bountifulnes, do wil vs that we shew it not to the rich, but to the poor. Giue meat to him that hath none (saith our Sauior Christ) & when thou makest a feast, call the poore, the blind and the lame. And he that hath two coats, let him giue to him that hath none. The Samaritan is cõmended, because he extended his compassion to an vnknowne man, in an vnknowne place, vpon his great necessitie. And the rich man was damned, who would haue no feeling of the poor mans necessity. When *Zacheus* was conuerted, and would deale out his deuotion, he singleth out the poore, vpon whom he will bestow it. Behold Lord (saith he) halfe of my goods do I giue vnto the poore. This is the charg, and commandement of *Tobias*: That we should not turne our face from any that is poore. The obiect of mercy is miserie: we cannot take pitie of him, who is in no miserie. Hee speaketh absurdly, who saith he taketh mercie of the heauenly angels, who are in all felicitie, whose condition is happily to be wished, & caunot possibly properly be pitied.

Luke 3
Luke 14
Luke 3
Luke 10
Luke 16
Luke 19
Tob. 4

So we cannot be compassionate of the rich mans estate, who commeth into no misfortune like to other men: but only of the poor that are troden downe like wormes, afflicted and persecuted, and oppressed of euery man. Who are afflicted, hungrie, and naked, colde and in miserie, if they bee not? Pouertie is naturally subiect vnto manie wrongs: therefore it is not onely conuenient, but altogither necessarie, that wee bee mercifullie inclined towardes the poore, and that with our almes we bee liberall and plentifull vnto them. There are many that haue too much, let thē giue to them ꝑ haue too little. We feast those superfluously that haue no need: but we relieue them sparingly that haue the greatest need. It is not vnlawfull for thee to bee bountifull, and liberall at thy Table. *Conceditur tibi, vtere superfluis, da pauperibus necessaria, vtere pretiosis, da pauperibus vilia: expectat à te, expectas à deo, expectat ille mannum, qua facta est secum, expectas tu mannum, qua fecit te, sed non solum te fecit, sed pauperem tecum. Ille nihil portat, tu nimium oneratus es. Oneratus es? da illi, de eo quod habes, & illum pascis & onus minuis.* It is graunted thee: vse thy superfluities, but to the poore giue their necessaries, vse thou the richest,

Auguſt. in Mat. ſerm. 5 A heauenly ſaing of S. Auguſtine.

richest giue the poore, the meanest. Hee looketh to receiue from thee, thou lookest to receiue from God: hee looketh vppon the hand that was made with him, & thou lookest vppon the hande that made thee, which did not only make thee, but ỹ poore man with thee: hee beareth nothing, but thou art too much loaden. Art thou too much loaden? giue to him of that that hast, and thou easest him, and easest thy selfe of thy burthen: we are to put our liquour into emptie vessels, and not into those who are alreadie full and can hold no more. *Elizeus* poured oyle into the empty cruse of the widow of *Sarepta*, so thou shouldest poure the oyle of thy mercie vppon the hungrie and emptie soules, destitute and voyde of all manner of comfort, and not bestow thy wealth vpon the wealthie, for that is to carrie sticks into the wood, and water into the riuer, which is to no vse. Put therefore a pennie into an emptie purse, and a loafe of bread into an empty stomack, & a garment vpon a naked back, succor thou him that is succorlesse. But the contrarie course, is now commonly practised, and that saying of the Poet fulfilled.

A similitude

2. Reg. 4.

Pauper eris semper si pauper es Aemiliane:
Dantur opes nullis, nunc nisi diuitibus.

Nothing

A prepo-
ſterous
courſe.

Nothing now is giuen, but to him that hath alreadie, wee vſually ſende a couple of Capons, or a fat Wether, or a Bullocke vnto him that is aboundantly prouided of al manner of ſtore, whoſe larder houſes are repleniſhed with variety of al things. Thoſe whoſe bellies are alreadie crammed ſo full, as abſtinence and hunger is more needfull for them, to helpe digeſtion, then a freſh repaſt further to ſurcharge them, are followed and glutted with continuall rewardes. But the languiſhing, pined, & conſumed ſoule, miſerably griped & tormented with famin, roring for verie diſquietneſſe of heart, crying & begging with greefe, and teares not to be expreſſed, is not regarded, but ſent empty away. We giue vnto ỹ rich, that may better reward vs: to great men in Court, to further our ſutes: & make requeſts for vs: to men in office & publike authoritie, to purchaſe their fauour and good will towardes vs. But becauſe we thinke the poore vnable for to pleaſure vs, wee thinke not of them,
A ſimilitude but deſpiſe and contemne them. This is a peruerſe & prepoſtrous courſe. For ỹ earth that is drie, is to bee watered, and not that which with dewes and ſhewres, haue beene largely batteled. The poore that is like vnto

a

a droughtie ground, is to be refreshed, and not the rich, whose eyes swell with fatnesse and are lustie and strong. Those that are so wastful when there is no need, & so straight handed when iust occasion is giuen to bee liberal, resemble ỹ riuers, which giue waters to the sea, where there is too much, but supple & refresh not the thirstie lands, whose furrowes do gape wide, & haue no moisture in them. And are like the hare, whose former feet vpon which doth lie the cheefest waight & burthen of their bodies, are shorteſt, & haue their hinder legs longest, vpon which almost no part doth lie to be spported by them. Or they may not vnfitly bee compared to the Israelites, who could offer their chains, iewels, and cheefe ornaments, and would spare no cost to erect a Calfe, and commit wickednesse: so there are too many that care not what they spend vppon whores, and hounds, and vaine and idle pleasures, but will be as niggardly & pinching as any, when contributions are to be required vnto godly vses, to schooles of learning, to the repayring of high wayes, to the maintaining of necessarie warre against the Spanish and Popish enemies, or to hospitalles, or houses for the poore, or to

A similitude

A similitude

A comparison.

the

the trauailing impotent beggers, when they sit howling at their doores. *Ambrose* complaineth of such doings, which were vsual in his times, as in these. *Vides in nonnullorum domibus, nitidos, & crassos canes discurrere, homines autem titubantes, & pallentes incedere.* We see in many houses, the dogges running to and fro, smooth and broade: but men stumbling for feeblenesse as they go, & to looke gastly with pale and wanne lookes: wee are right like vnto ỹ old Iewish people, who drinke wine out of large bowles, and make our selues glad, nothing respecting the affliction of *Ioseph*. If the haires of our head be not cut euen, we run vnto the Barbour, and we are angrie with him, if it be not doone accordingly: and thus we curiously stand vpon a decencie, in the vilest and basest things, which are no members, but the excrements of the bodie: but wee take no order for matters of more moment, for the releeuing and helping the poore, the true ioynts and members of Christ his mysticall body. If any of our fingers bee a little distorted, wee presently require the helpe of a Phisition, that it might be better. Thou art of a distorted and crooked nature, & mercilesse to the poore:

Ambros. Tom. 3. Serm. 33.

Amos 6.

August

A similitude

A similitude

be

be thou reformed of thy heauenly Phisition, that thou maist be brought to a charitable inclination, and to the right course of nature, which is, to be tenderly affected towards those that are in extremitie. The ancient Christians were so deuoted vnto charitable affections, and duties of mercie, as they contented not themselues with ministring to the wants of poore afflicted Christians of their owne Religion, but further, they assisted the idolatrous Gentiles and Iewes, who were their enemies, with theyr liberall deuotions, supplying their necessities. Of this we haue a memorable example in *Eusebius*, in the time of famin, pestilence, and murren, which raged horribly vnder *Maximinus*, at what time great number of Pagan people, through the tender commiseration of the Christians, were saued from destruction, who otherwise most miserably and rufully must haue perished: whereby it came to passe, that those which before did prosecute the Christians with open hostilitie, became their friendes, and intreated their good will, and publikely did auouch, that onely compassion was shewed by the Christians, and therefore that the Christians profession, was onely the true Religion: Euseb. lib. 9. cap. 8.

religion, which traded and instructed the followers thereof, in duties of godlinesse. Which *Iulian* the Apostata, marking, and considering, lest for their munificence they should be honored, and carry the applause, and loue of the people: hee commaunded certaine Hospitals to be erected, endowing them with land, and yearly reuenewes, by which the poore might be succored and sustained: inserting in a letter written to *Arsacius*, an idolatrous priest, this reason, which was the occasion of his purpose: That it was a foule shame, for the worshippers of theyr gods, not to be ayding to the needful estate of their owne people, with their charitable contributions, when as the wicked Galileans (for so this cursed wretch tearmed the Christians) were not only good to their cõsorts & fellow professors, but also to the vtter & spightfull enemies to them, and their religion, not permitting any of their owne company, to be troublesome vnto any, by begging of relieſe. I wold this saying could now be made good, to the glory of him, and our credit, whose names wee do beare, and whose doctrine we seem to hold. But it is far otherwise: we are but painted tombes, outwardly glorious, but inwardly we are full of corrup-

Marke this well.

Sozom. li. 5. cap. 16.

corruption. We wil vex a poore man, with a hundred queſtiõs, as from whence he came? whether the place wher he hath bin broght vp, is not able to relieue him? whither he wil go? why he do not work? whether he hath a licence & protectiõ to beg? with many ſuch like ſpeeches, before wee will giue him any thing: and when we do giue him with much ado, what is that we giue him? but a dry cruſt which we commonly caſt vnto a dog. VVe do therfore diſſemble with our lips, & flatter with our double tongs, our zealous ſpeeches, are but to deceiue the harts of the ſimple, and to bleare the eyes of the world: Reſembling the *Gibeonytes*, in crafty wilineſſe, who made *Ioſua*, and his ſouldiers beleeue, Ioſua. 9. that they were men, that came from a farre country, and wold make a league & friendſhip between them: and to induce them to the better crediting of them, brought olde ſhooes and bottles for wine, olde ſackes, and old bread, that was dried, and mouldie. But as the outward Cowle, maketh not a Munk, ſo a theorical & outward profeſsion, maketh not a Chriſtian. The kings daughter is glorious within. Chriſtiãs muſt be inwardly & outwardly glorious. Wherfore let vs bring forth the fruits of Chriſtians: For as the tree

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is

is knowne by his fruits, ſo is the faithfull Chriſtian by his works. The righteous (ſaith *Dauid*) is liberall and mercifull. Let vs bee liberal now in this time of dearth, and mercifull vnto the poore: lette vs leaue off the ſuperfluous ornaments of pride, and let vs with the money of it cloath the naked, feed the hungrie, maintaine the poore fatherleſſe children and widowes, and generally ſuccor the poore members of Chriſt. Thou breakeſt thy bread daily to the rich, and makeſt no ſpare of it, who haue no neede: but this is that which beſt pleaſeth God, to breake thy bread to the hungrie, to let the oppreſſed go free, to diſſolue heauie yokes, and not to turne our eyes from our owne fleſh. The Lord grant that wee may bee ſo minded, and that all of vs, as fellow members of Chriſts bodie, may helpe one another, that peace may be in our walles, and plentiouſneſſe within our Pallaces.

Iſai. 58.

CHAP.

CHAP. V.

That an order is to be kept in giuing of almes, and a respect of persons to be had. And that the able and sturdie begger is to bee restrained, and punished by the Magistrate.

FRom the former proposition, this question may rise, whether all confusedly hand ouer head, without respect, and difference of persons, if so be they bee in pouertie, without any exception, are to be relieued and succoured with our almes? For loue excludeth or disdaineth none, not blowing vp the skirts, or discouering the nakednesse of their neighbors, but concealing their faults, & couering (as *Peter* saith) a multitude of sins. And as loue is gracious vnto all: so faith would haue vs estraunged from none, whō Christ hath knit togither, as sinews and ioints, and members of his body. This seeketh not shifts, euasions, and starting holes, to trifle with his commandement, and to frustrate the same *Giue to euery one that asketh*. Let euerie man therefore thinke of this precept, and apply it to himselfe: yet in the manner of our giuing of

1. Cor. 13.
Pro. 10. 1
1. Pet. 4.

almes an order is to be kept, and diſcretion to be had, and a reſpect of perſons to be regarded. Charity hath his limits and bounds, yet it is not to bee ſtraited, but to haue paſſage enough.

VVe muſt firſt helpe our kinred.

In diſtribution of almes, Exhibition and beneuolence vnto needfull perſons, wee muſt firſt begin with thoſe that are neere vnto vs in conſanguinitie, and alliaunce, both ſpirituall, and carnall. Heerevpon

1. Our ſpirituall kinred

Gal. 6.

ſaith Saint *Paule*, Whileſt wee haue time let vs doo good vnto all, but chiefflie vnto thoſe, that are of the houſhold of faith. Vnder the houſholde of faith, comprehending all thoſe, which by faith in Chriſt Ieſus, are members of the Church, which is the houſe of the liuing God. Secondlie, our brethren according to the fleſh, are to bee conſidered, whom the Scriptures doo call our owne fleſh. Of which *Eſaias* ſpeaketh, ſaying: Turne not away thine eyes from thine owne fleſh. Howe much wee owe of dutie vnto them the Apoſtle ſheweth vs, when he abſolutely doth affirm, that he that doth not prouide for his houſe and familie, hath denied the faith, and is worſe then an infidell. And that wee ſhould not think our ſelues to be only tied to theſe, and

1. Tim. 5.

2. Our kinred by the fleſh.

Eſay 58

1. Tim. 5.

that

that the debt is paid, if wee haue relieued these, we must not here pause, and set down our rest, for we are debters to other poore beside; and the springs and riuers of our liberalitie, must streame and issue further, refreshing and making glad all that be in the way, whose estates do stand in neede. And here must persons also bee respected, they must not without distinction be confounded. And amongst these, those that are our neighbors must be first considered. Vnder our neighbours, wee do vnderstand those, who not onely by kindred, countrey, and dwelling are neer vnto vs: but those whom God doth ioine vnto vs vpõ any occasion, either by mutuall friendship, & societie, or by lighting into their companie in our trauell and iourney. Such a one was that trauueller, who as he was iournying form *Ierusalem* to *Iericho*, fel among theeues, and was miserably wounded, and left halfe dead, he being by country, a mã of *Ierusalem*, & the other a *Samaritan*, both of a contrarie profession, and kingdom, was called by Christ, the neighbor of this man. He was his neighbor, because God had appointed him, that as a neighbour hee shoulde meete him, relieue and comfort him, as one neighbour

Secondly we must helpe our neighbor.

VVho are our neighbour.

1 Our country-men trauellers by the way whom we meete. Luke 10.36

1.Reg 17. 11 should another. Such neighbours were the Prophet *Elias*, and the Sidonian widowe of *Sarepta*. She when *Elias* requested Almes, stoode much vpon her selfe, and her owne child, fearing their neede, taking it to bee meet according to our former rule, to serue her owne first. But by the motion of Gods 1.Kin.17.9. spirit, her bowelles waxed warme, & tender towards him, and this God had purposed before, saying vnto *Elias*: I will charge the widowe for to feede thee. Wee are Iohn 3.16 2 willed, to lay downe our liues for our bre-
1.The weak 2.Old men 3.Children. thren: wee must therefore much more re-lieue their hungry bodies, & minister vnto their externall & worldly wants. We must secondly respect infirmity of age, and weak-nesse of nature: as infants and young chil-dren, whose ioynts as yet beeing loose and tender, are not able to doo any worke, to bring in their liuing: or wearied olde men, drawne drie and enfeebled for verie pure age, disable euerie way for to helpe them-selues. Finally, these are not to be neglected vppon whome the worlde and fortune
4.Of poore parentage. which is often an vnconstaunt Stepmo-ther, hath lowred and frowned. Who ei-
5. That haue suffe-red losse by casualtie. ther by discent and baseneſſe of birth, are exceeding poore: or those who from great

great wealth, haue beene brought to lowe ebbe, not by their euill life, or misdemeanour anie wise, but by Gods secrete prouidence, as Marchant venturers, or such who by their liberalitie, and bountifull good natures, and good workes which they haue done, haue impouerished, and vtterly vndone themselues. Vnto these bondes is Charitie to bee restrained, and these bee the persons that must be succoured with our helping deuotions. Wee haue not straitned the bondes of it: for this is so large a field for it to walke in, as whither so euer wee shall turne our selues, wee shall finde one or other of these suters, readie to make request vnto vs. Nowe least our readinesse in giuing of Almes should make a greater crowde and swarme of beggers, who are readie to come flocking vnto euerie doale, and embolden them too much, whereby they might be soone both wearisome vnto vs, and intollerablie surchargeable vnto the Common-wealth: It is meet, that for the stay and remedie therof, the Prince and Iustices should interpose their autoritie, to punish all such, who make a gaine and occupation of begging, and vnder the cloake and pretence of pouertie,

Rogues and sturdy beggers are to be represed by the magistrates

like Rogues and vagabonds, do liue in all idle and vnsufferable libertie. The auncient Romanes had theyr officers, who were called *Censores*, whose office and dutie it was, to looke into euerie ones life, and what they did, and they had authoritie giuen them from the Senate, seuerely to correct all idle delinquents, after theyr discretion. The *Ariopagitæ* tooke the saide course at *Athens*, taking account of each mans estate, and by what meanes they did maintaine themselues and their familie. By *Solon* his decree, a mulct and penaltie was layde vppon him, who spent one day licentiously or idlie. *Draco* that rigorous Athenian law-giuer, enacted that idle and shifting persons should bee put to death.

Censores.

Ariopagitæ.

Solon.

Draco.

Those who get not their liuing by their labour, are nothing but theeues, and therefore they are to bee punished as theeues. This much did *Paul* insinuate, opposing stealing and labouring, as things directly contrarie the one vnto the other, saying: *Lette him that hath stolen, steale no more, but rather let him gette his liuing with the labour of his hands.* When as God placed our first parents in Paradise, hee did not set

2. Thes. 3.

Gen. 2.

them

them there to loyter, and to liue by idle ſpeculation, but to keepe and dreſſe the Garden, which required a great woorke. And after his fall, hee was enioyned to a greater taske: namely, in the ſweate of his browes, and hard labour, to get his liuing all the dayes of his life. The Apoſtle ſayeth, The labourer is worthie his hyre, but not the loyterer. So hee ſayth out of the lawe, That wee muſt not muſle the mouth of the Oxe that treadeth out the corne: But wee muſt muſle the mouth of the ſluggiſh Aſſe, and ſeale vp his iawes, who is the cumberſome burthen of the earth, and good for nothing, but to conſume the corne. For he that will not labor let him not eat, ſaith the ſame apoſtle. *Salomon* ſendeth the idle belly, vnto the vildeſt creature that is vpon earth, to go to ſchool, and learne of the laboring Ant, who by his labour in the ſommer, ſtoreth himſelfe of prouiſion againſt the winter. Though wee ſend not now ſuch perſons to the Ant, yet *Contrudite hos Danos in piſtrinam*: Let ſuch as haue authoritie ſhut them vp in *Bridewel*, and driue them to their worke. There was once a parley, and pleaſaunt dialogue betweene a Graſhopper and the Ant, about

Gen 3

1. Tim. 5:18

1. Cor. 9. 9

2. Theſ 3

Prou. 6

A pleaſant fable.

their ſeuerall trades of life. The Graſhopper had ſpent the youthfull time of Sommer, in great diſport and dalliance, chirping and tuning her pypes vnder euerie greene leafe, fooliſhly ſuppoſing, that it would bee alwayes Sommer, whereby ſhe grewe careleſſe, making no regard of after-times: but the winter drawing on, pinched her thinne ſides, and made her loynes to quake, and her voice to waxe hoarſe, and to leaue her Muſicke, and to repaire vnto the Ant, and to craue of her his bodily reliefe, to preſerue him from ſtaruing, who by his former labour, had gathered inough for time that was to come. But the Ant diſputeth with him, asking him howe he ſpent the Sommer paſt, that hee had nothing to helpe himſelfe in VVinter? The Graſhopper annſwered, that hee neuer thinking vpon ſuch exchaunge of ſeaſons, ſinged all the Sommer. The Ant anſwered, repelling him with a floute, that he ſhould dance al the Winter, hauing ſinged all the Sommer. For her diſcretion woulde not ſerue her, that her labour, ſhoulde maintaine his idleneſſe. Although this be fabulous, and ſo may ſeeme ridiculous, yet a good morrall vſe, may bee made of it.

That

That wee may learne from hence, so to thriue in youth, that we may liue in age, so to worke in health, that we may not want in sickneſſe. This many do not conſider, as idle yong knaues, and wanton maides, who beſtow all their earnings vpon their backs, and waſte them in riotous eating and drinking. They think not of ſickneſſe that may come vpon them, and that few maſters wil keepe ſicke ſeruants, but turne them out of doores, dealing with them as the Amalechite did with the Egyptian, who when as *Dauid* asked him what man he was, made him this anſwere: I am a yong man of *Egypt*, and ſeruant vnto an Amalechite, and my maiſter left me three daies ago, becauſe I was ſicke. The common prouerbe is, *Nihil agendo, diſcimus male agere*, in dooing nothing, we learne to do euil. This *Paul* doth ratifie by an elegant and ſignificant paranomaſia, expreſſing thus much, ſpeaking of loyterers and inordinate liuers, calling them μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. *Nihil operantes, ſed curioſe agentes*, Working nothing, but working buſily, which they ſhuld not, fulfilling that which the Poet ſaith. 1. Sam. 30. 13.

Excuſſis propriis, aliena negotia curant.

Caſting

Casting aside theyr owne businesse, they curiously prie into other mens affaires. This idlenesse spoyleth all things, and is the roote of all euill, and the spawne of all sinne; therefore it is verie straightly to bee looked vnto. The rust fretteth and gnaweth the hard Iron with continuance, if it bee not vsed: the Water dooth putrifie, and the aire doth corrupt, without his motion. The fire vnlesse it bee stirred and blowne, decayeth and goeth out. So doth man decay, both in bodie and minde, if hee hath not all naturall and due labour. In the body, the heart, the liuer, the vaines, the arteries, doo reioyce, as a bridegroome to finish their course, and doo perish and languish, if they haue not their motions. The minde is more nimble and appliable, and apt vnto any businesse, by accustomed exercises, but beeing idle and not set aworke, it groweth dul and heauie, and vtterly vnfit vnto any good dutie. Rightly saith *Boetius*.

Enervare solent securas otia mentes.

Idlenesse doth weaken, and greatly infeeble, secure and careless minds. Finally,

there

there is nothing that is worser then idlenes, and therfore none more vnsufferable then idle persons, beeing tearmed of our auncestors, *puluinar Satanæ* the diuels boulsters. For the diuell entreth into his house that is emptie, swept, and garnished. And while the Disciples slept and were idle, the enemie did sowe tares. As wee shoote at birdes, not when they flie about, but when they doo sitte still: So the Diuell shooteth his firie darts at vs, not when we labour faithfully in our calling, but when we doo sit still. As he did at *Dauid*, when hee was idle in his Pallace, and at *Salomon*, when his buildings were ended: and as the sonnes of *Dan* did at the Cittie of *Lachish*, who destroyed the people of it, becausse they were giuen to slouthfulnesse. Wherefore, lette idlenesse generally be auoyded, *dulce malum*, a sweet and inticing euil. What a swarme of vagabonds haue a long time pestred the whole realme? who not onely lay loytering vnder hedges, but come sturdily into our Townes, and begge boldly at our doores, leauing labour which they like not, and following idlenesse, which they shoulde not: worke is vndone at home, and loyterers do

Idle persons, the diuels boulsters. Mat. 12. Mat. 13. a similitude

Iudg. 16. 18

dolinger in the ſtreetes, lurke in Alehouſes, and range in high wayes: whoſe ſtaffe if it be once warme in their hand, or ſluggiſhneſſe bred in their boſome, they will neuer be brought to labour againe, contenting themſelues better with idle beggerie, then with profitable induſtrie! And what more deteſtable beaſts then theſe, be in a Common-wealth? Drones in hiues ſucke out the honey, but they are preuented by good husbandes: Caterpillers doo eate vp the fruite of the grounde, but it is remedied by good looking to: vermine conſume Corne, and deſtroy pulleine, but ſnares are made for them, and they are to be catched. Theſe harpies and vultures, and extreame rauenours are loytering and lazie lubbers, and able ſtout Beggers, who doo euerie where abounde. Theſe are by Lawes prouided for them, to bee cenſured and kept vnder, and not to bee relieued with our almes and contributions, for they are onely due vnto diſable poore perſons, and to ſuch people ſpecified before.

CHAP.

CHAP. VI.

Of the manner how wee should giue our almes, namely that wee should giue them willingly, and not grudgingly.

BEcause that by our almes which wee giue vnto the poore, wee respect not onely their good, but the good will of God likewise, who will make our righteousnesse to shine like the sunne, and our good dealing like the noone day, and liberally rewardeth the well doer: It is not onely necessarie that we do giue, but also that wee so giue as hee hath commaunded vs, that our presents may be as the incense, and our oblations as a sweete smelling saviour vnto him. Wherefore, vnto the right manner of giuing, certaine peculiar circumstances & properties do belong. Amongst others, this is one, that whatsoeuer we giue, we giue freely, like a gift, without either the importunitie of him that beggeth it, or the constraint or compulsiō of the law, that necessarilie inforceth it. *Multi dant vt cadeant odio interpellantis, non vt reficiant viscera indigentis.* There are many that giue, because they Aug. in Psal. 42.

they are tyred with their inceſſaunt complaint: not otherwiſe affectionated towards their pitifull eſtates: He that giueth willingly, wil giue readily. He wil not put him off, as *Feſtus* did *Paule*, vnto an other time. It is manifeſt, that they doo giue very vnwillingly, who wil weary a begger with infinit demaundes, and opprobriouſly loade him with all reproachful termes, calling him a Rogue, Vagabound, and Raſcall, and powring vppon him all the bitter poyſon of his minde, before hee will giue him a ſingle halfe-penny, or a drye cruſt of bread, or any other trifeling thing: whoſe mouthes vnnaturally, are bigger then theyr handes, for they word it much, but they worke but little. Their wordes be many, but theyr giftes but fewe. If thou beeſt vnwilling to releeue the poore, grieue him, and gall him not, with iniurious ſpeeches. It is miſerie inough, that hee hath already: that hee is hungry, naked, pinched with colde, and hath no harbour, to ſhielde him from the inclemencie, and violence of the winter. Put thou no more miſerie and affliction vppon him, as the raging Iewes, who added afflictions vnto *Paul* bondes. If his idle kinde of life bee of-

fenſiue

fensiue to thee, and thou canst not beare it, why art thou not angrie and displeased with the richer sort? who stretch themselues vppon theyr Yuorie beddes, tumbling and wallowing vppon pillowes of soft downe, feeding liberally and daintily, cloathing themselues richly, and sumptuously: yet doo nothing, but spend the day wastfully, in ietting and iaunting, and stalking about, not setting themselues vnto any good worke: from all which Epicurious, and most sluggish fashions, the estate and condition of the poore man, is most farre: for he sleepeth vppon the hardest and vncomfortablest bolsters & beds, the banckesides, and the colde grounde, he beggeth vehemently from doore to doore, for thy offalls, fragments, and reliques of thy table, and yet oftentimes cannot get them. Why therefore doest thou so much grudge against the poore, and speakest not a word against the proud lordly people, who liue in all securitie: whose eyes do swel with fatnesse: whose harts are as fatte as brawne: and who do what theylist? The rich man, because hee hath a Rapier by his side, and is clothed in gorgeous and costly garments, shall bee winked at, and soothed in his

idle

idle fleshly liuing: but the begger, who hath nothing but a hedgestaffe, to beare vp his lanke, & almost starued body, whose robes are but ragges, shall be taunted and mistearmed, & most shamefully intreated. Will God (thinkest thou) for all his rich and infinite patience, patiently abide, that thou shouldest come foorth to take the ayre, and to walke easily to helpe digestion, beeing crammed and stuffed vppe vnto the throate with the choysest meates, and that thou shouldest with thy villanous tongue, loudly and lewly raile vpon those, who are in all pittifull and wofull want, asking but ỹ meanest releese that thou canst giue, a peece of bread, and that in the greatest name vnder heauen, the sweete name of *Iesus*, whereby we must bee saued? No no, God hath no mercie in store for such vnconscionable, vnnaturall, and mercilesse wretches. *Chrisostome* saith well, that he had rather dwell with a thousand diuels, then with a couetous carle. For the diuels can but rende and teare his garments and his body, and they can but rage against him: the hurt redounеth not vnto any other: but griple godlesse wretches, are hurtfull vnto others, they make a huge spoyle and houocke

O marke this.

Chrisost. A couetous wretch worse then a thousand diuels.

hauocke of others. Thinke not, becauſe thou art richer, and nobler then the poore, that thou art made of a better moulde, and ſubſtance then the poore. Thou art not made of ſiluer, and gold, though thou haſt neuer ſo much. Thou art called, *Homo, ab humo*, and *Terra quæ teritur pedibus*, Of earth thou art made, and vnto earth thou ſhalt returne. Sonnes of men (ſayth the Prophet *Dauid*) howe long will yee looke vnto vanitie, and ſeeke after leaſing? Hee calleth vs the ſonnes of men, not Tigers and Wolues whelpes, not litters of Lions, and the brood of brute beaſts, wherefore let vs be mercifull, as men: and not tyrannicall as Tygers, that it may not bee ſayde of vs, as the Poet ſayde in times paſt of *Aeneas*. Pſal 5.

(author,
Non tibi diua parens generis, nec Dardanus Virg. 4
Perfide: ſed duris genuit te cautibus horrens, Aeneid.
Caucaſus, Hyrcanæq, admorunt vbera Tygres

Wherefore let vs giue our almes willingelie, and the better to manifeſt our willingneſſe, let vs preuent a poore mans requeſt, and bee readie to helpe him before hee dooth require it, *Perfecta eſt miſericordia,*

Aug. Tom. 10. Hom 1, 9.

vt ante occurratur esurientibus quam roget mendicus. Non est enim perfecta misericordia, quæ precibus extorquetur. Lassis & Elisis festina pietate succurrere. Imitare Deum qui solem suum oriri facit, super bonos & malos: & pluit super iustos & iniustos. Et ecce veniet tibi pluuia antequam roges descendet vbertas nocte, dum stertis, dum adhuc in lecto es, ex præcepto vigilat dies, excubant elementa, fructus te nesciente effunduntur. Iactat cœlum, & parturit terra, tot cellaria messium dum nescimus sic accipimus, & tantas opes comedimus antequam rogamus, & tu homo modicum panem precibus vendis? It is entire mercie to relieue the hungrie, before as a begger he craueth it at thy hands: it is no perfite charitie, which with importunitie is obtained. But if the begger holdeth his peace, and his pale and wanne lookes doo speake vnto thee, beeing wearie, faint, and oppressed, make haste to helpe and succour him with thy kindnesse. Imitate thou God, who maketh his Sunne to shine vpon the good, and vpon the bad. And behold thou shalt haue raine before thou callest for it. Plentie shall come downe vpon thee in the night season, while thou sleepest, whilest thou art yet in thy bed, the day and elements watch, & when thou

VVe must be readie to relieue the poore.

thou knowest not of it, shall yeeld their increase: the heauens shall cast forth, and the earth shall bring forth. We receiue so manie barnes full of corne, whilest we thinke not of it, and eate such plentie, before wee do request it, and yet wilt thou O man, sell vnto the poore, a morsell of bread, at so deare a rate for so many importunate supplications? The foure thousande people who were fed in the wildernesse, with seuen loaues, and a fewe fishes, begged not their reliefe at our Sauiour Christs handes: but his mind was so willing, and therefore so ready to doo them good, as before they could craue it, he did freely offer it. Gather vp (said he) the fragments that are left, that nothing may be lost. *Abraham* was so zealous in charitable affections, & of so liberal and cheerfull a nature, as he went abroad to meet with strangers, and accustomably did sit by the hie waies side, to solicite and vrge such persons as he saw passengers, to diuert into his house. The like did iust *Lot*, & the good man *Tobias*. The two disciples that went vnto *Emaus*, vnto whom Christ did ioine himself, & cōferred with by the way, were likewise thus affected, in al humanitie and importunitie, causing him to go in to

Gen. 18.

Gen. 19. Tob. 1.

Luke. 24.

Luke 16 their house, and to take such intertainment, as they had there for him. The vniust steward is commended in the Gospel, for shewing his mercie vnto his maisters debters, and voluntarilie calling them, and wiping out of their score a great part of their debt, to their great helpe and comfort.

Rom. 12 Therfore *Paule* admonisheth the Romans, that when they doo distribute, they doo it heartily. And in another place hee willeth,

2. Cor. 9 that we do it not sadly, but cheerfully: for the lord loueth a cheerfull giuer.

To giue willingly, is to giue largelie. *M*oreouer, to giue willingly, wee must giue as largely, and as liberally as we may. A willing minde will not nigge it, it is the Churle that paltreth, and giueth out his breade by bytlings. The miserable man thinketh, that which is giuen to be vtterly lost, & therfore his almes and beneuolence is thereafter. A mouldie cantel of bread, vnsauourie and stinking morsels of meate, which no dog will eate, good for nothing, but to be cast out, and throwne vpon the dunghil, are giuen vnto the poore. It is otherwise with the godlie and charitable giuer, for he will giue inough to suffice the needie. So did *Booz*, who espying poore

Ruth. 3 *Ruth* gleaning the eares of corne vpon the land.

land, which his reapers had left, sayde vnto his harueſt-men: Caſt out ſomthing out of your ſheaues, and your ſhock corne of purpoſe, and let them be left ſtill, that ſhe may gather without controlment, and no man may reſtrain her. In the primitiue Church, ſo great liberalitie was extended towardes the poore, as it ſeemed not inough for a Chriſtian, to part with that which he could eaſily ſpare, vnleſſe alſo he tooke ſomwhat of his neceſſarie goodes, for their better maintenance. And for this cauſe the people of *Macedonia*, & *Achaia*, are cõmended by *S. Paul*, who being but of bare & needie eſtate, yet beyõd their abilities, prouided for the neceſſities of the poore, laying vpõ the Apoſtles, with al praiers & teares, to accept of their collections, and at their diſcretions, as euery one ſhould haue need, to diſpoſe hẽ for thẽ. Wherfore I cannot ſee but that God wil alow of it, if through intire loue, & deuotion, we ſhal conſtrain our faculties, to ſuccor ſuch people, who through miſerable want indure great violence, & ſuffer all extremitie. For the caſe of the *Macedonians* was the like which *Paul* approueth: we can not ſpend our neceſſary goods better then vpon God, who gaue them. It is better that

It is now contrarie.

It is not amiſſe to giue more then we can well ſpare.

we be blamed for too much pittie, then for
1 King. 4. too much crueltie. The deuotion of *Abdias* the Prophet was so great, as he ranne himselfe mainely into deep debt to sucour the Prophets in the time of great scarcity. The Sidonian widow, gaue vnto *Elias* out of her owne cruse, wherein was all the remainder and portion of foode, that was then left vnto her, for her selfe and her childe. Let vs be taught by such examples, and moued to giue frankely and lustily vnto the poore, now we see them by reason of three yeares scarcitie, vtterly vndone, and not able longer, without our better deuotions to shift for themselues. If our consciences bee not seared with hot irons, and are past feeling, our bowels will bee pearced with the noyse of their strong and forceable cries, which they make daily vnto vs. If wee giue but a little, wee shall receiue but a little againe, for looke how wee sow, wee shall reape: if thou soweſt sparingly, thou shalt reape sparingly, and hee that soweth liberally, shall reape also liberally. He hath diuided & giuen vnto the poore (saith *Dauid*) and what shall follow it? his righteousnesse shall indure for euer. This is no discouragement at all, to those that are of meaner and poorer estate

For Gods sake regard it.

2 Cor. 9.
Psal. 37.

estate, who are not able to giue much, although they giue all that they haue. For they shal receiue much, albeit they giue but little, because that little is much vnto them, and the Lord more respecteth the mind of the giuer, then the value of the gift. For he accepted of the sacrifice of *Abel*, when as he refused the oblation of *Cain*: and more regarded the widows two mites, then ỹ abundant wealth, which the rich mẽ did cast into their treasurie. Wherefore bring thy gift vnto the Lords altar, & with a willing mind, that which thou canst giue, & the Lord willingly will receiue it at thy hands, & it shall be a more acceptable sacrifice to him, then any other sacrifice that hath horns & hoofs. Gen. 4. Luk. 21.

CHAP. VII.

That our almes must be giuen for conscience sake, and for the loue of God, and not for vainglorie, and popular applause of the world.

ANother circumstance belõging to the right giuing of almes is this, that wee giue thẽ not in a vanitie, nor in an outward shew of holines, but in an heartie sinceritie, we haue to righteousnesse. There be two maner of hipocrites in the world, who

are had in admiration of the ſimple people, for their holineſſe: whoſe words and works are nothing elſe but flouriſhes before the fielde, vaine and idle bragges of a conceited kinde of holineſſe: who as in all other their outward works of Charitie, ſo in their Almes giuing chiefely, they rightly reſemble the accurſed Phariſies: For as they did giue theyr Almes before men, and made an Alarum and outcry of them, by the ſounde of a Trumpet, and dealt their doles openly, in the Synagogues and ſtreetes of their Cities: So many Phariſaicall Iuſticiaries and merit-mongers, doo not only diſtribute their Almes in the open view and face of the people, but they haue alſo their appointed and certaine houres, to gather themſelues togither at their gates, ſuch as are poore, ſo as the whole ſtreet then diſturbed with the noyſe of ſuch a troubleſome rout, do come forth and gaze vpon them, as vpon a ſtrange ſpectacle, and ſo their liberalli is famous to the world, which is their principal end in this action, the ſcope which they doo aime at, and the marke which they doo ſhoot at. This Chriſt reproued & condemned in the Phariſies: and ſo he doth in Chriſtians. We muſt only in our Almes-giuing

Mat. 6.

Almes done for vanitie and praiſe of men.

looke

looke vppon God, and giue them for his sake, or otherwise they are not pleasing and acceptable vnto him. That money which is made of some base mettall, as Copper, or Brasse, or hath otherwise any vnpure commixtion, or is any way not currant, must not be cast into the treasurie, but it is to be reiected: So Almes which go not for lawful and good almes, as being counterfeyt done for the praise of men, and not for the praise of God, are of no account, but as drosse and grosse mettall, are viterly despised. Thou mayest often buy many counterfeyt peeces of money, for a trifeling value, but thou canst not so buy a horse, silke, cloath, or any other thing of woorth: So with thy Almes, thou maist purchase at all times, the vaine commendations and praises of men, howsoeuer thou doest giue them: but the grace of God, or any benefite and effect thereof cannot be obteined, vnlesse wee giue our Almes, vprightly and conscionably, as God himselfe hath commaunded vs. *Abraham* because he would not be enriched of the king of the Sodomites, was enriched by God. For God said vnto him, *Feare not Abraham, I am thy great reward*: So if wee regarde not the vain-glory of the world,

A Similitude.

A Similitude.

Gen. 14. Gen. 15.

Acts.10. world, but the glory of God, onely in our ſeueral actions, our almes deeds as the deeds of *Cornelius*, ſhall aſcende vp into heauen: our praiers ſhall be as the incenſe: and all other our religious deuotions, as a ſweet euening ſacrifice vnto the Lord. If there were a man whoſe handes were of that excellent vertue, as all things that were receiued of them, or touched by them, ſhould immediately bee bleſſed and increaſed, were it not great follie not to cleaue to him, and to deſire his gracious acceptance of all our indeuours? and beningly to take them into his mercifull hands? ſuch bee the hands of our heauenly father, who as if he but turn away his hand we are troubled: ſo if he turn it louingly vnto vs, we are lightned againe. For his hands are as the rings of gold ſet within the Criſolite: wherfore as Chriſt willeth vs to take heed that we do not our workes before men: So let vs take heede that we giue not our almes which is of it ſelf a very chriſtian worke, in the ſight of men. There were two Cherubins protraied with wings, ouer the place where ỹ Iſraelites did pray, which couered the mercy ſeate: ſignifying, that as God whē he ſheweth mercy, couereth himſelfe that he mīght not be ſeene, ſo that we likewiſe,

A ſimilitude.

Cantic. 5.14

Math. 6.

Exod. 25.

likewise, when we should shew mercy and do deeds of Charitie, we should do them couertly and not to be seene. Christ in all his actions lookes towards heauen, to teach vs Christians that in all our indeuours, we doo looke vp to heauen, and not to the vanitie of this wicked world. The Mathematitians say, that therefore the Circle is the perfectest figure, because the ende and beginning of it, do meete togither. Now since God is *Alpha* and *Omega*, the beginning and the end: It is manifest that all our works be absolute, being wholie directed vnto him. The Carpenter, or Smyth, frameth his timber, and worketh his yron to the vse & purpose, which he hath commaunded that hath set him on worke. We are Gods workmen, *Whether we eate or drinke, or whatsoeuer else we do, we must do all vnto the glory of God.* For in him, of him, and by him, are all thinges. Wherefore as the foure and twentie Elders, did take their Crownes from their owne heades, and laide them at the foote of the Lambe: so let euery one humble himselfe, and throwe downe his workes, at the feete of Christ, taking vp this Psalme and spirituall Himne, singing and making a most chearefull melodie in his hearte, and saying:

A similitude

A similitude

1 Cor. 10

Rom. 11
Apoc. 14

Psal. 113

saying: Not vnto vs O Lord, not vnto vs, but vnto thy name giue the prayse. Saying likewise with the Prophet *Esay*: *All our*
Esai. 25. *works O Lord, thou hast wrought in vs. Nabucodonosor* forgetting this, and glorying in
Dan. 4. himself, saying: *Is not this great Babell which I haue builded, with my magnificence & mightie power?* Imediately heard this heauenly voyce ringing in his eares: *Thy kingdome shall passe from thee, and be giuen to thine enemies. Samson* boasting of his valiant acts and
Iudic. 15. good successe which God gaue him against his enemies the Philistines, triumphing in this wise: *VVith the iaw bone of an asse haue I slaine a thousand men*, was forthwith so humbled and brought low, as he had almost perished through thirst. *Moses* thinking his hand to be whole, and sound, did put it but into his bosome, and hee drew it out a deformed and leprous hand. In like sort thou thinkest highly of thine Almes, and of thy charitable deeds, but put thy hand into thy bosome, and lay it vpon thy heart, weying and considering the seuerall circumstances which are required to the iust performance of them, and thou shalt finde them polluted and affected with pride and vaine-glorie, and all kinde of vanitie, the spirituall

leprosie

leprosie which will vtterly destroy them. Flie from pompe and outward estimation, as from a most hurtful serpent and cocatrice: for what worke soeuer is doone to this end, is doone to no ende, for it is alreadie lost. For as *Ezechias* when hee shewed his treasure vnto the Embassadours of the King of *Babilon*, was reproued for it, so let vs do our outward deuotion in the sight of the world, and the Lord will surely reproue vs for it, saying to vs, as hee saide to the Pharisee, in the like case: verily I say vnto you, ye haue your reward. Let vs not therfore as the men of *Babilon*, who hearing the musicall instruments sounde, worshipped the Idoll: hearing our prayses of men for our good workes, worshippe this prayse as wee do an Idoll. But rather *Let vs worship the Lord our God, and him onely see that wee serue.* Remembring this wholsome counsell of Christ: *Let your light so shine before men, that they might see your good workes, and glorifie your father which is in heauen.* The Apostle Saint *Paule* when hee manifested his manifolde afflictions which hee indured for his office sake, that hee might not seeme to bee proude in them, hee inferreth this clause, to curble all presumption:

2 King. 20.

Mat 6.

Dan. 3.

Deut. 6.

Mat. 5.

tion:

1. Cor. 15. tion: *Not I, but the glorie of God in me.* So let vs attribute nothing to our ſelues, in any thing that we do, for what haue we that we

Ma. 6 haue not receiued? *His is the Kingdome, his is the power, his is the glorie.* When God

Exod. 20 commanded that the ſtones wherewith the Alters ſhould be built, ſhould not be carued, grauen, and polliſhed, but ſhould bee rude and plaine without workmanſhippe, what would hee elſe inſinuate from hence, but that our works ſhould not curiouſly be

Pſal. 16 ſet out, that thereby we might reape the prayſe and applauſe of men. Wherefore, as *Dauid* in all his dooings ſaide, that hee alwaies ſet God before his eyes, ſo is it moſt expedient that wee ſhould do the like, that we might not bee remoued. Excellently

Aug. in ſer. dom. in mõt counſelleth vs heauenly Saint *Auguſtine*, ſaying: *Laus humana non appeti à recte facie ente ſed ſubſequi debet rectè facientem.* That is

Aug. in Pſal. 43 the praiſe of men, muſt not be affected of the good doer, but it muſt follow the good doer. *Intus amat, qui intus videt: intus amat, vt intus ametur.* Hee that ſeeth inward, loueth that which is inward: hee loueth inward, that hee might be inwardly loued. I beſeech you therefore brethren ſo to walk, as God hath commanded you, and that you

ſo

so distribute vnto the poore, as God hath appointed you, that he may say vnto you: O thou faithfull and good seruant, thou hast beene faithfull ouer little, I will nowe make thee Ruler ouer much, enter into my ioy. Giue heere, that thou maist receiue else where, for corrupt siluer, an incorruptible Crowne of glory, which God hath prepared, and his Christ hath purchased, with his redde and precious bloud.

CHAP. VIII.

The Obiections that are vsually made against giuing of Almes, prepounded and answered.

HAuing hitherto discourſed of ſondrie materiall & effectuall points, belonging to the right distribution of almes, it is consequently needfull that we do examine the principall lets and impediments thereof, and do away such doubts which vsually do harbour in the griple minded mē, to shift off this duty. It is strange to consider what a selfe loue is seated in our minds, and what little loue we beare vnto another, howe our consciences are seared as it were with

with hot irons, being past the feeling of the most indigent and helpless condition of the poore. How many pollicies, wiles, and euasions can we frame for our selues, to auoyde and put off this necessarie charity, by God so diligently & absolutely cõmanded?

Some there are who plead *in forma pauperum*, and alleadge their pouertie, whẽ their estate is sufficient inough. These men doo suppose, that because but a little wil be but little regarded, & their abilitie is not able to depart with much: that it is as good to giue nothing at all, as by presenting a mite of no moment, and a present of no price vnto God, to be offensiue and displeasing vnto him: but this is but a slender and idle shift, and will not serue the turne. For to such we answere, that it is not the quantitie, but qualitie of the gift, which the Lorde esteemeth: He respecteth not how much a man doth giue, but with what mind a man doth giue. The widowes mite and pittance was more gracious then the greater contributions of the richer sort. *Peter* his forsaking all that hee had, though to estimate it by the price, it seemed nothing at all, beeing but a fisher-boate, and a couple of worne nets, was incouraged by

1. Obiect. Their pouertie.

Answere. Marc. 12. Marc. 10.

Christ

Christ, with this munificent reward and promise, that hee should haue an hnndred fold in this life, and euerlasting life in the world to come. Wherefore disable not thy selfany way,giue as thou art able,and thou hast aboundantly discharged this office,and hast giuen a good almes.

Other some doo complaine of the multitude of poore, who come in flocks and swarmes like sheep and bees, wherby they are not able to suffice so great a number, thinking it better seeing they cannot serue all,to serue none at all: for in releeuing but of some, it may so be, that the worser sort may be comforted,and the better sott neglected. To these we answere as to the former, that to minister according to the portion which God hath distributed, is acceptable vnto God,our readinesse to performe his heauenly commandement to our vttermost power, is pleasing vnto him. God doth not expect it at our hands, that wee should supply euerie ones necessitie,or that we should now, as he willed the rich man then,sell all that wee haue, and giue it vnto the poore. The Apostle saith, That *it is not now required that other men should be eased, and wee our selues greeued*, but that our

2. Obiect. The multitude of poore.

Answere. Mar.10. 2. Cor 8.

aboundance may ſupply their lacke. And this memorable ſpeech of *Peter*, to *Ananias*, cleareth this caſe, and putteth it out of doubt, whiles it remained appertained it not to thee? and after it was ſoulde was it not in thine owne power? it is meete that we ſhoulde ſee what our ſelues may want, and ſuch whome God hath commended to our charge, before wee lauiſh out our almes vnto others, for we ought not to relieue the poore, and helpe other beggers to impouerish our ſelues and make our owne children beggers. For aſmuch as *he that prouideth not for his owne wife and family, hath denied the faith, and is worſe then an infidell.*

1 Tim. 5.

3 Obiect: the idle life of the pore their ingratitude: and indignitie.

Some take exceptions againſt the perſons of the poore taxing their idle and ſluggiſh trade of life, thinking it not meet, that the fruits of their labor ſhuld relieue their idleneſſe, vrging likewiſe their former prodigalitie, the procurer of this miſerie: their euill diſpoſitions, their theeuiſh affections, and their moſt ſubtil licentiouſneſſe, frō whence ariſe theſe, and ſuch like expoſtulatorie diſcōtentments. Why ſhould my pains maintaine their eaſe? my induſtrie, their ſecuritie? my thrift, their waſte? my charitie, their vnthankfulneſſe? my wiſdome their folly?

Shall

Shall wee get by law to ſpende vpon luſt? ſhal we giue to him that hath neither welth to requite it? will to remember it? nor honeſtie to be thankefull for it? Shall I giue to ſuch a vilde perſon, ſo giuen ouer vnto all ſin and wickedneſſe? to foſter and cheriſh him in this his ſo extreme, and outragious miſdemeanor? To theſe and all other ſuch like allegations, I reply with *S. Auguſt. Ne pigreſcant in hoc viſcera miſeri cordis, quia tibi homo peccator occurrit. Homo peccator, duo ſunt nomina: aliud quod homo, aliud quod peccator. Quod homo opus eſt dei, quod peccator opus eſt hominis da operi dei, noli operi hominis.* Let not thy bowels of mercie faint, becauſe thou meeteſt with a man ꝙ is a ſinner. *M*an and ſinner are two names. It is one thing to be a man, and another thing to be a ſinner. That he is a man, it is the work of God, that he is a ſinner, it is the worke of man: giue to the worke of God, but not to the worke of man. Wee ſhould moreouer when wee vpbraid others with their ſinnes, looke into our owne, and not caſt them as we do into the wallet behind our backs, that we might not ſee them. The ſinnes, which we argue and reproue in others, are common to our ſelues. It were hard with vs, if god ſhuld reiect vs

Anſwere. Auguſt. in pſal. 102.

Mat.5. vs becauſe of our ſinnes, when we come as ſutors and beggers vnto him. Wherefore *as we would God ſhould do to vs, doo we to others*: but he maketh his Sunne, to ariſe on the euil and the good, and ſendeth raine on the vniuſt, & the iuſt. Wherfore as he giueth vnto euerie one, and hitteth no man in the teeth, ſo let vs giue as we are able, vnto our needie brethren, without vpbrayding, or reproaching them. He courteouſly enterteined ſinfull *Mary Magdalen*: he friendly diuerted into the houſe of the wicked extortioner *Zacheus*. Hee gratiouſly called *Mathew* the Publicane from his vngodly ſeate of cuſtome. Shew thou the like mercifull affections vnto ſinners, as hee did vnto ſinners, and ſpeak louingly vnto them: that rather with thy humanitie, thou maiſt mittigate their miſery: then otherwiſe with thy crueltie, aggrauate their extremitie: rather pittying them with remorſe, then further plaguing them with ſpitefull reproch: thereby to adde further affliction to theyr bands. When as the ſinner diſeaſed with the palſey, requeſted Chriſts friendſhip, he did not churliſhly and roughly exaſperate him, but with all friendly and ſweete ſpeeches comfort him, intreating him as a father doth

Luc.7.
Luc.19.
Mat.9.

Mat.9.

intreate

intreate his sonne, saying vnto him: Sonne, thy sinnes be forgiuen thee. Is it possible to deuise a more amiable speech, then that which he vseth to the thiefe vpon the Crosse? when he said vnto him: *This day shalt thou be with me in Paradise*? Let our lippes be thus full of grace to those that request and implore our grace, and let vs with kind and charitable words, answere their requests. It is expedient also that thy gesture & behauior should shewe thy affections & loue towards them, and in them also to follow the foot-steppes of our heauenly father: who imbraced his prodigall and ryotous sonne, with the armes of his mercie, fell vpon his neck, kissed him, and shewed all mercie towards him. O that this loue and nature were in vs towarde the poore, when as they come begging & howling for relefe, gasping for our comfort as a thirstie land. We haue lost our right eare with *Malchus*, and our right hand with the man in the Gospell, is dryed vp, and withered. Our hearts are flintie, and will not bee pearced: and the whole man is blockish, and stockish, without remorse and feeling: any light occasion may mooue vs to reuile them, but it is a hard matter that may perswade vs to relieue them.

Luc. 23.

Luc. 15.

matter that may perſwade vs to relieue thē,

4. Obiect: The feare of want.

Some are more ſparing then otherwiſe they would, and carrie a ſtraighter hand againſt the poore, becauſe they are in feare of wanting themſelues, and to become poore, by releeuing and ſuccouring of the poore. This reaſon proceedeth from the want of faith, & argueth our groſſe and carnall affections, if wee had any truſt and confidence in God, wee would not ſo eaſily vppon euerie fond thought and vain crotchet of our idle head, ſhift off this dutie. For why ſhould we be perplexed with this conceit, hauing God and his word of truth, our ſuretie and our ſecuritie, for our diſcharge and indemnitie? Runne ouer the Hiſtories and examples of all times, of the beginning, increaſing, and continuance of the Church vnto this time, and giue an inſtance of any, whom God for doing of their dutie, haue left deſtitute and forſaken. God hath a thouſand wayes to prouide for thee. If thou followeſt his will though thou knoweſt not how. Conforme thou thy ſelfe to his holy commaundements, and bee not faithleſſe, but faithfull, and in thy pouertie thou ſhalt no want, but in the time of dearth thou ſha

Anſwer.

hau

haue inough. In diſpairing of his prouidence, thou offereſt great wrong and iniurie vnto him. For *hee openeth his hand, and filleth all liuing things with his bleſſing.* He fedd the Iſraelites fortie yeeres togither, in the waſte wilderneſſe, where no foode was. He ſmote the ſtonie rocke alſo, and the waters guſhed our exceedingly, & gaue them plentiouſneſſe of water to drinke, as out of a riuer. At his deſire alſo hee ſent Quailes, and feathered foules as thicke as the ſand of the ſea. *Abraham* gaue ouer his natiue ſoile, and his whole inheritance, to do as God appoynted him: he loſt nothing by it, but the Lord mightilie enriched his eſtate, and made his name, like vnto the name of the great men that are vpon earth. *Iacob* when hee iourneyed ouer *Iordan*, had nothing but a beggers ſtaffe in his hand: but becauſe he relyed vpon God his ſtaffe, his ſhilde, and his buckeler, he returned backe with two troupes, with great ſtore and abundaunce of wealth. *Moſes* was fed in *Egypt* by ſtraungers, and *Ioſeph* beeing ſolde into a ſtraunge land, ſuccoured his father, and fathers houſe, in their great miſerie. The Rauens in the aire, and Angels in heauen, did feed *Elias* the ſeruant of God,

Pſal. 104
Exod. 16
Exod. 17
Num. 11
Gen. 12
Gen. 18
Exod 2
Gen. 32
Gen. 40
1. Kin. 17

Dan. 14. in the caues and bowels of the earth, *Daniel* among the Lions, the Diſciples in the De-
Marc. 8. ſart, were not permitted or ſuffred to want. And as the Lord generallie prouideth for ſuch, who depend vpon him, and walke in their vocation: ſo theſe who ſhall for his ſake, be mercifull vnto the poore, ſhall bee ſure to be ſatisfied, & alwaies haue inough.
Prouer. 27. *Hee that giueth to the poore* (ſaith *Salomon*) *ſhall not want: but he that deſpiſeth them ſhall endure penurie.* There was neuer any that by
1. King. 17. giuing of almes, might more haue feared want, then the *Sidonian* widow of *Sarepta*: For ſhee had but a ſlender pittance, in a cruiſe, which could but ſerue for the next repaſt, and yet ſhe ſtood not vpō this conceit, but diſtributed it, and gaue vnto the Prophet and this her deuotion, receiued a bleſſing, her oile increaſed ſoone. The good ſeruaunt in the Goſpell, was of a mercifull
Marke 25 diſpoſition, he did deale out that which was commited vnto him, and was faithful, ouer a little: The Lord incouraged him for ſo dooing: calling him good ſeruant, & withall making him ruler ouer more. Wherefore lette not the feare of any want, bee any rubbe in our way, to hinder vs from a merciſull compaſſion of the poore. For it

is farre otherwise, and the contrarie is most true, we cannot make a greater gaine, then by diuiding our substance to the poore, as more largely shall bee shewed in the next Chapter.

But the pensiue care had of our posterity, choketh many of vs, causing vs either negligently to remit, or altogether carelesly to omitte this dutie. This doubt Saint *Augustine* propounideth and dissolueth in this manner. *Filiis meis seruo magna excusatio: seruat tibi, pater tuus, seruas tu filiis tuis, filii tui filiis suis, & sic per omnes, & nullus factarus est præceptum domini. Quare non illi potius impendis omnia, qui te fecit ex nihilo? qui te fecit ipse te pascet. Palliare se volunt & defendere homines, nomine pietatis, vt quasi propter filios videantur seruare homines, quod propter auaritiam seruant. Contingit vt amittat vnum: si propter filium seruabat, mittat post illum partem suam, quare illam tenet in sacculo, & illum reliquit in animo? redde illi quod suum est, quod illi seruabas: mortuus est inquit, sed præcessit ad deum, pars ipsius debetur pauperibus, Illi debetur ad quem perexit Dicis seruo fratribus eius si viueret ille non erat cum suis fratribus diuisurus. O fides mortua, mortuus est filius: si Christus pro illo mortuus non est mortuus est ipse,*

5. Obiect. The care of our posteritie. Aug. de decem. chordis. Tom. 9.

ipſe ſi autem in te eſt fides, viuit filius tuus: viuit non deceſſit ſed praeceſſit. Qua fronte venturus es, ad filium tum qui praeceſſit: cui praecedenti, non mittis partem ſuam, in cœlum. This common ſpeech, I keepe that which I haue for my children, is a great excuſe: thy father kept for thee, thou keepeſt for thy children, thy children for their children, and ſo it runneth through all, and none regard the commandement of the Lord: why doſt thou not rather keep for him all, who made thee, of nothing at all? He that made thee will maintain thee. Men would cloake and colour thēſelues with the painted ſhew of holines, that they might ſeeme for their childrē to do it in naturalnes, which is done in couetouſnes: it falleth ſo out that he looſeth one ſon, let him ſend his portion after him, wherfore doth he keepe this ſtill in his purſe, when hee hath left the other in his mind? Deliuer vp to him that which is his own, that which thou keepeſt for him. But thou anſwereſt he is dead, but he is gone before to God, his part therfore is due to the poore, it is proper vnto him vnto whom he is gone. Thou replieſt further ȳ thou keepeſt it for his brethren. But if he had liued, he would neuer haue diuided it amongſt his brethren.

A ſweete ſaying of Auguſtine.

brethren, My sonne is dead, O dead faith: if so be that Christ died not for him, indeed he is dead, but if there be any faith in thee, thy sonne is aliue, he liueth, he is not cleane gone, but gone before. With what face wilt thou come to thy son that is gone before thee? to whom thou wilt not send his portion into heauen? *An non potest mitti in* Aug. ibidem
cælum? audi dominum: Thesaurizate vobis
thesauros in cælo, tenebitur hic vbi potest perire, Math. 6.
& non mittetur illuc, vbi Christus est custos?
Actoribus tuis commendas illius partem qui
præcessit, & Christo non commendas ad quem
præcessit? an idoneus est tibi procurator tuus &
minus idoneus est Christus? mendacium est ergo
quod dicunt filiis meis seruo, audi sunt homines,
vel sic certe coguntur, confiteri quod nolunt,
cum erubescant tacere quod sunt. Cannot his part be sent vp to heauen? heare what the Lord saith: lay vp for your selues treasure in heauen. Shall it be kept here where it may bee lost? and shall it not be sent thither where Christ is keeper of it? Shall we credit the Brokers with his parte that is gone before? and shall we not committe it vnto Christ, to whome hee is gone before? is our Merchant factour of sufficient trust, and Christ of little credite?

It is therfore a lye which they ſay, we keepe it for our ſonnes. Men are couetous, or they are ſo conſtrained to confeſſe that which they would not, when they bluſh to conceale that which they are. How altogither vaine and fooliſh a thing it is for the better prouiding for our poſteritie, to neglect this needfull point of Charitie, by this eſpeciall argument amongſt infinite others which might eaſily be ript vp, may be concluded: becauſe we know not, either how they will proue that ſhall be our heires, or who they are that ſhall inherit our goods. For man (as the heauenly Pſalmiſt ſaith) walketh in a vaine ſhade, deceiuing himſelfe, gathering vp riches, and not knowing who ſhall haue them, like the Bee that maketh hony, and the ſheepe that beareth wooll, and the oxe that draweth the plough, labouring for others, whom they do not know. This wiſe *Salomon* obſeruing verie well, grew wearie of gathering vp riches for his heires, lothing it, and ſpeaking thus of it to himſelfe: I hate all my labour which I haue endured, which I am to leaue to an other, that ſhall be after me: and who knoweth whether he ſhall be wiſe, or fooliſh, yet ſhall hee haue rule ouer all my labour wherin I haue trauailed. Neither

Pſal. 39.

Eccliaſt. 2.

ther did his iudgement deceiue him, for hee left the Crowne to his ſonne *Reboboam*, a verie fooliſh, and vngouerned young man, who by his outragious and inordinate dooings, immediately loſt the greateſt part of that his father left him. Amongſt priuate men, this is often ſeene, that the inheritaunce bequeathed to theyr Children, is deteyned and kept backe, by vnconſcionable Executours: who eythet ſpende it before they come to age, to whome it is due, or elſe by ſome quidditie and quirke in lawe, doo pretende a tytle and a right vnto it, and ſo by forged cauillation and wrong, doo depriue them of it.

Adde moreouer heereunto, that riches are for the moſt part, the frutes of ſinnes, and Children are made rich by the iniquities of theyr parents: nothing at all reſpecting either right or wrong, ſo they may attaine to wealth at their deſire, and may leaue their ſubſtance to their babes. Wherevppon by a iuſt iudgement, it often ſo happeneth, that that which was ſo lewdely and iniuriouſly gathered, is as laſciuiouſly and ryotouſly ſcattered. It is good counſell therefore that hath bene giuē by ſome, that to the heire eyther good or bad, there

ſhould

shoulde not be left much: for the bad would waste it prodigally, and the good woulde prouide for himselfe industriously.

6 Obiection That their goods are their owne, and therefore that they may dispose of them as they list.

Last of all, there are some, who churlishly doo say, that whatsoeuer they haue is their owne: and therefore that it is at their pleasure to order it, either to reserue it, or keepe it by themselues, or otherwise to conuert it as they shall thinke it good. But this people are as grosly ignorant, as they are wickedly confident, thinking that lawfull, which is lustfull vnto them. *For what hast thou* (saith the Apostle *Paul*) *which thou hast not receiued*? Is thy health, thy wealth, thy witte, thy eloquence, thy wisedome, thy strength, or thy life, or any other thing which thou doest enioy, in thine owne power to order, and gouerne it, as to thee beseemeth best? There is none that hath but a dramme of witte, that will be so conceited, for hee is assoone conuinced as he can think it: by either loosing his Children, which hee would keepe, if it did lye in his power, or leauing behinde him sotiish, weake, deformed Children, without any gift of nature, or of grace. The like may be said of such the necessary creatures of God, which be for mans vse, and

main-

maintenance of this life. Who created hearbes, plants, corne, cattell, fishe, birdes, which either serue to feede vs or to cloath vs or to helpe our necessities? who made the tall ceaders, the stone, the mettall, wherewith our houses and stately dwellings are builded? who opened first the vaines and bowels of the earth, where golde or siluer and such precious things doo growe? hath not the Lorde in wisedome made them all, for the vse of man? and that in such sort, as euery one may haue accesse vnto them. no man beeing bolted and barred from them, by boltes, by barres, by lockes, by walles, or any other particion? It is man that hoardeth vp the good blessings of God and hideth them in his hutch, which the Lorde would haue common and distributed abroade: I speake not this to infringe the proprietie, and iust title that euery man hath to the goods, which God hath lent him, and to bring in *Platoes* Common-wealth, and the Annabaptisticall Communion of all things, I knowe that God hath ordained families and founded Common-wealths, which without distinct degrees of persons, and estates cannot possiblie consist. But whosoeuer hee

Marke this well.

he be that turneth the riches of Gods mercie towards him, to the maintenance of his vnsatiable couetousnesse, not caring who sterue, so he may glut himselfe, loath to cast a mite into the Lordes treasure, hauing abundaunce and superfluitie of wealth, the loue of God dwelleth not in him, but he is a bad steward, a theefe, and a robber, who one day shall giue a dreadfull account of this his cruell and vnnaturall disposition. Wherfore let these words, *Meum* & *Tuum* mine, and thine, when as we should charitably helpe the needie, be no more heard, or named amongst vs. Let vs account nothing our owne, but that which is meete for our needfull vses, whatsoeuer is ouerplus, let vs consecrate it to godly vses, especially to the aiding and supporting of such, whose dolorous condition pitifully imploreth our tender compassion. So shall still the right that we haue to our goods, remain in our selues, and as *Luke* writeth of the primitiue Church: *No man shall say that which he possesseth is his owne.*

Acts 4

Thus haue I propounded the principall obiections which are commōly vrged, and made answere to them. There are no doubt diuerse others beside, but the subtill minde of

of man is so nimble and practicke to put of this dutie, with so many shifts and cunning deuises, as it passeth my capacitie to conceiue them, and therefore it is not for me to answer them.

CHAP. IX.

Of the exceeding great benifit which redoundeth vnto vs by giuing of almes.

IF the pittifull complaints and outcries of the poore, which pierce the very cloudes pearce not our hearts, nor enter into our eares, yet the certaine rewarde which God hath promised in their behalfe, should not a little animate vs, and incourage vs in this dutie, it is thy dutie to relieue the poore, and to assist him with thy helpe, and heerein whē thou hast done whatsoeuer thou cāst thou mayst say with the poet, *vitauí denig, culpam, non laudem merui.* Thou hast auoided blame, thou hast merrited nothing at the Lords handes: Yet so good a God haue we, delighting in our well-dooing, as he giueth vs his word of recompence and requitall of any thing that wee shall in his name bestowe vpon his seruants, in their seuerall

Horac. in Art poet.

O necessities.

Isai 58. neceſſities. The Lords healp is at hand for ſuch who ſhall healpe the poore: for breake thy bread vnto the hungry, and let the oppreſſed goe free: and theſe effects and fruits will follow therupon: Thy light ſhal break forth as the morning, and thine health ſhall growe ſpeedily: thy righteouſnes ſhal go before thee, & the glory of the Lord ſhal imbrace thee. If thou powre out thy ſoule to the hungry, & refreſh the troubled ſoule then ſhall thy light ſpring out in ẏ darknes, and thy darkneſſe ſhal be as the noon-day, and the lord ſhal guide thee cõtinually, and ſatiſfie thy ſoule in drought, & make fat thy boanes, & thou ſhalt be like a watred gardẽ, and like a ſpring of waters, whoſe waters faile not. The prophet *Dauid* ſpeaketh of manifold bleſſings ẏ ſhal be heaped vpõ the merciful mã that is liberal to the pore. Bleſ-

Pſal 41 ſed (ſaith he) is he ẏ conſidereth the pore and needy: the lord ſhal deliuer him in the time of trouble: the lord ſhall preſerue him and keepe him aliue, that he may be bleſſed vpõ earth, and ſhal not deliuer him into ẏ hands of his enemies: the lord ſhal cõfort him whẽ he lieth ſicke vpõ his bed, he ſhal make his bed in his ſicknes. The lord doth abſolutly refuſe to heare ſuch who will not heare the

Prou 11 pore. He that ſhutteth his eare (ſaith Salo-

mon

mon) at the crying of the pore shal crie himselfe and not be heard. The rich man in the Gospell, is vnto vs a feareful exãple, shewing thus much: who refusing to shewe mercie vppon poore *Lazarus* when hee was in such misery, could not himselfe obtaine the least mercie when he was in all extremitie: *non inuenit micam, qui non dedit guttam.* He could not get a drop, who would not giue a crum. And the experience hereof the mercilesse misers of these times, to their endles woe, shal feele in themselues, when as they shall stand before his tribunal seate, and rẽder an account of those outrages and extremities, which they haue shewed to ỹ pore, selling them for shooes (as the heauenly prophet saith) and eating thẽ vp as one wold eate vp bread. God hath crowned our charitable almes with the gracious assurance of eternall life. For come (saith he) ye blessed of my father, possesse the kingdome of god, prepared for you from the beginning of the world. Fot I was hungry and ye fed me, &c. If this reward wil not moue vs, I know not what wil mollifie our stony harts. Last of al that nothing shuld be wãting, which might hearten vs to this duty, the Lorde hath giuen to this, not onely the promise of the life that is to come, but also of the

Luk. 16

Auguſt.

Mat. 25

Isai 58. neceſſities. The Lords healp is at hand for ſuch who ſhall healpe the poore: for breake thy bread vnto the hungry, and let the oppreſſed goe free: and theſe effects and fruits will follow therupon: Thy light ſhal break forth as the morning, and thine health ſhall growe ſpeedily: thy righteouſnes ſhal go before thee, & the glory of the Lord ſhal imbrace thee. If thou powre out thy ſoule to the hungry, & refreſh the troubled ſoule then ſhall thy light ſpring out in ỹ darknes, and thy darkneſſe ſhal be as the noon-day, and the lord ſhal guide thee cõtinually, and ſatiſfie thy ſoule in drought, & make fat thy boanes, & thou ſhalt be like a watred gardẽ, and like ã ſpring of waters, whoſe waters faile not. The prophet *Dauid* ſpeaketh of manifold bleſſings ỹ ſhal be heaped vpõ the merciful mã that is liberal to the pore. Bleſ-

Pſal. 41 ſed (ſaith he) is he ỹ conſidereth the pore and needy: the lord ſhal deliuer him in the time of trouble: the lord ſhall preſerue him and keepe him aliue, that he may be bleſſed vpõ earth, and ſhal not deliuer him into ỹ hands of his enemies: the lord ſhal cõfort him whẽ he lieth ſicke vpõ his bed, he ſhal make his bed in his ſicknes. The lord doth abſolutly refuſe to heare ſuch who will not heare the

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Prou.3 riches and plentiousneſſe of this life. Honor the Lord with thy riches, and with the firſt fruits of all thy increaſe: ſo ſhall thy bearnes be filled with a boundance, and thy preſſes ſhall burſt with new wine. If thou feareſt to relieue the pore for feare to want thy ſelf, thou feareſt where no feare is, the Lorde doth aſſoile thee and caſe thee of this feare, by *Salomon* directly and plainely affirming, that he that lendeth to the poore ſhal neuer Prou.28. want. And Chriſt our ſauiour ratifieth this promiſe, by ſpeaking in this wiſe. Giue and it ſhall be giuen vnto you, a good increaſe, preſſed down, ſhaken togither, and running Luk.6 ouer, ſhall men giue into your boſome. For with what meaſure ye meate, with the ſame ſhall men meate to you againe. The widow of *Sarepta*, is an example of this, who of all others might haue feared want, as beeing almoſt at all times in the greateſt want, her portion of oyle being very nigh conſumed, a pittance for one thinne and ſlender repaſt being onely remaining. But the Lord plentifully rewarded her deuotion, who for ſuccouring of his prophet would not leaue her deſtitute, but mightily bleſſed her vittailes with increaſe, and in the time of ſcarcetie giuing her inough. The Lord moſt graciouſly and

and bountifully doth respect, euen the least beneuolence, and good wil, which we giue vnto the poore: what can be of lesse value, then cold water, which we commonly giue vnto our beastes? who would thinke that any bodie should haue any rewarde for that, being simply considered in it selfe, not worthie of thankes? yet God to set foorth the exceeding riches of his mercy towards vs, that we should the more bee mercifull vnto others, hath mercifully promised, that whosoeuer shall giue to one of his litle ones to drinke a cup of colde water only in the name of a disciple, he shall not loose his reward. Wherfore since this dutie, as all godlinesse, hath the promise both of this life, and of the life that is to come: let vs herein for our owne sake, follow the practise of the merchants of this world, who being to trauell from hence to *Spaine*, and hauing a great charge of money to carry, that they might trauell in securitie, without daunger of loosing it, they will deliuer it to some merchant here, and take his bill for the receit of it, of his Factor there: so if thou wouldest so lende thy money whilest thou art vpon the earth, as thou maist be sure to receiue it againe, when thou commest

Math. 10

1 Tim. 10

A similitude.

to heauen, thou haſt no better courſe to take, then to lende it the poore, who ſhall giue thee their hand-writing againe, and the Lorde that ſeeth it, will faithfully repay thee with intereſt, and aduauntage. There is further a great difference betwene thine, and the marchant his profite in this action: For the marchant cannot put ouer his charge vnto an other vpon the former condition, without ſome loſſe, and abatement of the principall: but in our exchange, there can be no loſſe, but an aſſured & certaine encreaſe. A great vſurie and ouerplus doth ariſe out of it. God alwayes with full hand doth come vnto him, that dooth anie thing for him. What peruerſneſſe therefore, and madneſſe is this, to ſeeke to heape treaſure vp here, where we cannot enioy it, being to depart from hence, and not ſende it vp into heauen, where wee ſhall haue it againe, and euermore poſſeſſe it?

Aſimilitude

Euerie trades-man will ſende his wares thither, where that he ſuppoſeth they may be beſt ſold. They cannot be better ſold then to the poore, for thereby wee ſhall finde great treaſure in heauen againe. Thoſe that meane to leaue their natiue ſoile, and to liue in ſome forraine Countrey, will ſend

Aſimilitude

ouer

ouer their Goods into that countrey where they are to continue: So seeing that we are to leaue this dwelling place, and to dwel in a forrein coũtrey, in a tabernacle not made with handes, but eternall in the heauens: Let vs send our goods, and good workes to heauen, and lay vp for our selues a sure foũdation, for the obtaining of euerlasting life in the world to come. 1 Tim. 6

If thou shouldest see a pilgrime, and a trauailor who taking vp his Chamber in an Inne for a night, being to goe the next morning away that should curiously adorne, and decke his Chamber, setting it out with ornaments, Carpets, and laces of *Egipt*, wouldest thou not think him an absurd fellow, and argue him of follie? So this life of ours being but our Inne, to rest in, not to dwell in, we deale madly in purueying for the pelfe, and filthie lucre of this worlde, not prouiding by faith and our good workes for the worlde to come. A similitude.

The young iollie gentleman that presumed so much vpon the wotkes of the lawe, which he had fulfilled, & would needs haue a greater taske enioyned him, whē he was willed to sell his goods and to giue them to the poore, was touched to the quicke, & strokē to the heart, and went away sadde, and as a Marc. 10

mā that was dead at that saying. This yong man, is now an olde man, and hath bin the father of many children, like vnto himself, that will doo any thing so it touch not the purse. They will fast and pray, but they wil not giue any thing to the poore. But if they did with the eye of faith, looke into the munificent and honourable reward, that they shall haue for it, they woulde bee rich, and plentious in good workes? and not be so hard hearted and close handed as they are vnto the poore Saints. The Lord grant, that for the reward that is sette before thē, that they may take this good course: that they may purchase the golden goale, of his eternall kingdome, which he hath promised to all those, who shall pittie the poore, succour his Saints, and healpe the healplesse with their fauour and louing kindnesse.

CHAP.

CHAP. X.

An exhortation vnto giuing of Almes.

NOw these things considered, which haue beene premised, it standeth vs much vpon to haue compassion of the poore destitute by aiding them, & supporting thē with our vttermost helpe. We cannot by any better argument approue our selues the children of God, then by this worke of mercy. For this is the Caracter & image of his person, and the ingrauen and liuely representatiō of his substance. And as the waxe doth take the expresse stamp and impression of the seale: So gods deere children, whose hearts are soft, and mollified like waxe, do take the signature of loue, and mercie, from their mercifull father, as from a seale: Be you mercifull (saith our sauiour Christ) as your heauenly father is merciful. God woulde not haue vs to imitate him in his power & works of Maiestie: but in such things which are effects of his mercie. For that is high presumption which God will punish, as he did *Lucifer*, casting him down from heauen into the earth, saying, in the intolle-

VVee are Gods children, if wee shew mercy A similitude

Luke 6.

Apoc. 12.
Esay 14

intollerable pride of his heart, I will aſcend vp into the heauen, and I will bee like the moſt high. He would not haue vs to be like him in knowledge. For this is that which the Serpent would haue, beguiling the woman with this perſwaſion: Ye ſhall bee as God, knowing good and euill. By meanes whereof ſhe did make her ſelfe ſubiect, and her poſteritie after her, vnto eternall damnation. Neither is it his pleſure, that we ſtuld follow him in his miraculons actes, in the ſignes, and wonders which he did, either in creation, or preſeruation of the world, but he would onely that we ſhuld learne from him, his tender mercie and compaſſion. For mercie is more acceptable vnto him then any ſacrifice that hath hornes and hoofes. By this wee ſhall bee as like our heauenlie father, as anie childe now is like his earthlie father. A man may be ſaid to be like a man, not in handes, or his legges, but when in face and countenance, which is the certaineſt part of a man, he doth fauor and reſemble him. God his mercie, is his fauourable and louing countenance, which goeth beyond all his other parts. For his mercie (as *Iacob* ſayth) is aboue all his works: and his mercie doth go beyond his iudgement.

Gen. 3.

Oſee. 6

Wherefore

Wherefore, if thou wouldest that God should shewe mercie vnto thee, bee thou like vnto God, in shewing mercie vnto others. If thou wilt be cruell and vnmercifull vnto thy brother, the Lord wi haue no mercie and compassion vpon thee. The dreadfull example of the euill seruaunt, Mat. 18. plainely and manifestly teacheth thee thus much: who being released vpon his humble petition, by his gracious maister, of a grand debt, and verie great arrerages into which he was runne: Yet would not absolue his fellowe seruant, and acquite him of a slender debt and demaund, which did grow vnto him: His master called him vnto a strait account again, and to make satisfaction for all that he did owe, condignly censuring him, and adiudging him thus: Euill seruant, I forgaue thee al ỹ debt, because thou prayedst me, oughtest thou not also to haue had pitie on thy fellow, euen as I had pittie on thee? so the maister was wroth, and deliuered him to the Iailor, till he should pay all that was due vnto him. Euẽ so our heauenly father shal do with vs, except we forgiue and giue vnto others, in their extreame necessities.

Furthermore, let vs not only as gods dere children loue to bee mercifull, but as it is also

VVe are to giue almes willingly and ſpeedily.

alſo his nature and propertie. Let vs be ſeruent and diligent in this dutie, and as occaſion giueth, performe it readily. So did *Abraham* and his whole houſhold, when hee entertained and harboured the ſtrangers: he himſelfe went out to meete them, and went with ſpeede into the tent of *Sara*, and ranne to the beaſts, and tooke from thence a Calfe, and *Sara* ſpeedily did make readie three meaſures of fine meale, kneading it, and making Cakes vpon the harth. The ſeruant likewiſe roſted the Calfe, and made it readie, and tooke butter, milke, and the Calfe, and did ſet before them. There were two Cherubines that were portraied with wings, ouer the place where the people of Iſrael did pray. God eſpecially delighted in Cherubins, becauſe they were of ſo great ſwiftneſſe, to inſinuate how greatly hee liketh them that ſpeedily and ſwiftly performe ſuch duties as God enioyneth them. As euerie Maiſter loueth a readie ſeruant, diligent and plyable to doo his Maiſters buſineſſe, more then the ſluggiſh and ſlothfull, which remiſſely and ſlackly doth his office: ſo ſuch as giue almes cheereſully and readily, are thoſe good ſeruants whom ourheauenly Maiſter liketh, and not thoſe who

Gen. 18.

Exod. 25.

A ſimilitude

who grudgingly, tauntingly, and wretchedly doo their deuotions. Our obedience must be willingly, or else it nothing differeth from the Diuelles, who obeyed when hee was commaunded to go out of the heard of swine, but it was constrainedly, sore against his will. As *Paul* when hee was *Saul*, as soone as hee heard the heauenly voyce sounding in his eares, *Saul, Saul, why persecutest thou me?* answered forthwith: *Lord what wilt thou haue me do?* And as *Abraham* performed the dutie of circumcision, as soone as it was enioyned him, and as *Ioseph* when as his father *Iacob* saide vnto him, Come I will sende thee to thy bretheren: cheerefully aunswered him, *I am readie*: and as his disciples, when Christ saide vnto them: *Follow me, and I will make you fishers of men*, did immediatly leaue their nets, & wēt after him. And as vpright *Ioseph* the mirror of obediēce, hauing receiued by a vision in the night, a commādement from an Angell to go into *Egypt*, stayed not the dawning of the day, till the day star should arise, but as soone as he did awake out of his sleepe, did without delay as the Angel had commanded him. So let vs the Lords seruants, be like vnto these his

Luke 4t

Act. 9. 10.

Gen. 37.

Math. 4.

Math. 2.

ſeruants in our dutifull deuotions, and heauenly commandements that are giuen vnto vs. Neuer had we more need then at this preſent to be ſtirred vp vnto this dutie, the Lord hauing puniſhed vs with a great ſcarcitie, wherby as the number of euerie thing is leſſe, ſo the price of euerie thing muſt be greater. Albeit by this vnſufferable crueltie of malſters & Cornemongers that abound and ſwarme in cities & incorporate towns, and lurke in villages and obſcure places, who by buying of graine aforehand, doo keepe vp the price, it is made farre greater then otherwiſe it would bee. And in this common want, who do feele moſt want, but only the poore: for the middle ſort of people haue inough, and the rich haue too much. The poore that liueth by their hard labour, cannot buy themſelues bread, they hunger and ſtarue, and few there bee that pittie them. Let vs therefore with chriſtian pittie, haue reſpect of them, there being no time wherein wee ſhould neglect them.

Aug. Tom. 10. dominic 15. poſt Trinit.

Ne deſpiciamus pauperes, ne ille nos deſpitiat, qui propter nos pauper factus eſt cũ eſſet diues: ab deus, initio nullum pauperem diſpicere voluit, non enim elegit eloquen-

tes

tes rhetores, Consules, diuites, potentes, quibus verbi sui secreta committeret: sed aut opiliones sicut Patriarchas, & beatum Dauid, aut piscatores sicut Petrum, & reliquos Apostolos: vt per infirma destrueret fortia & per humilia excelsa, & superba deiiceret. Amemus ergo pauperes, vt cum illo partem habere possimus qui dixit discite a me quia mitis sum, & humilis corde. Let vs not despise the poore, least hee despise vs, who when hee was rich became poore for vs. God from the beginning hath reiected none for their poore condition, for hee did not choose the eloquent, the learned, the rich, the honourable, to whome hee did impart the Misteries of his worde, but either sheapheards, as the Patriarches and blessed *Dauid*, or else Fishermen, as *Peter* and the other Apostles, that by the weake hee might confound the strong: and by the humble ouerthrow the high and proude things. Lette vs therefore loue the poore, that wee may haue a portion with him who saith, Learne of mee, because I am humble and meeke in heart. If GOD hath plentifully blessed thine estate, and giuen thee much riches,

perswade

perſwade thy ſelfe, as it is indeede, that he hath done it for good purpoſes: that thou ſhouldeſt conuert them to godly vſes, and amongſt other, to the reliefe and maintenance of the poor. For the rich are appointed to be nurſing fathers, vnto indigent & helpleſſe people. For as the beſt meate is giuen vnto a nurſe, which may turne to the beſt nouriſhment: that the infant beeing batled with wholeſome milke, might be in better liking: ſo God hath giuen thee foiſon of the earth, the fat of the ſoile, that thou ſhouldſt nourſe, & bring vp thy poor neighbors and ſupply their neceſſities with thy ſuperfluities. Thou doſt therfore greatly abuſe thy wealth, when thou makeſt it to glut thy luſts, & not to ſerue ỹ poor: making it the ſubiect of crueltie, which is miniſtred as matter to exerciſe thy charitie. A great number of the rich men of our time, do ſo ſcorne and diſdaine the poore, as if they were not worthie to liue by them. It is ſo come to paſſe, that in this world the poore man, as a worme is troden vnder foote, no man regarding him: and the rich man only had in reputation, euerie man applauding him. But there will bee an inuerſion of theſe times. For albeit *Ioſeph*, when as *Iacob*

Aſimilitude

ſhould

ſhould bleſſe his two ſonnes *Ephraim*, and *Manaſſes*, placed *Ephraim* as the elder brother, at the right hand of *Iacob*, & *Manaſſes* the yonger at the left. Yet *Iſrael* otherwiſe Gen.48
tranſpoſed his hãds, ſtretching out his right hand vpon *Ephraims* head the yonger, & of purpoſe directing the left towards *Manaſſe* the elder brother. Men ſhall not in heauen keepe their high roumths, which they haue here in earth, and the poore ſhall not alway be forlorne But the time will come, *when he ſhal with righteouſneſſe iudge the world, and the people with equitie.* When *he ſhall caſt downe the mightie from their ſeat, and ſhall exalt the humble and meeke.* *Da ergo petenti, vt poſſis ipſe accipere. Da in terra chriſto, quod tibi reddat in cælo: obliuiſcere quod es, & attende quod eris: ſi ante nos aliquid mitteremus, non ad inane hoſpitium veniremus: quod autem rapimus, hic totum dimittimus.* Giue therefore to the poore that dooth aske, that thou thy ſelfe maiſt receiue when thou dooſt aske: giue to Chriſt heere vppon earth, that hee may reſtore it thee againe in heauen. Forget what thou art, and conſider what thou ſhalt bee: if wee would ſend any thing before vs, we ſhould not come to an emptie houſe. For that which we giue vnto the poore

Pſal.98

Luke 1.

Aug.Ser.29 in Lucam.

poore is but ſent before vs: but that which we take from them, is all loſt here. *Auguſtin* putteth vs in mind of manie circumſtances, verie meete to be thought vpon, when as any poore man craueth our deuotion. *Cogitemus quando petitur a nobis, qui petunt a quibus petunt? quid petunt? Qui petunt? homines a quibus petunt? ab hominibus: qui petunt? mortales, a quibus petunt? a mortalibus: qui petunt? frugiles: a quibus petunt, a frugilibus: qui petunt? miſeri: a quibus petunt? a miſeris, excepta ſubſtantia facultatum, tales ſunt qui petunt quales ſunt a quibus petunt. Quam frontem habes petendo ad dominum tuum, qui non agnoſcis patrem tuum? non ſum (inquis) talis, abſit vt talisſim obſericatus iſta loquitur de pannoſo Sed nõ interrogo in veſtibus quales ſitis, ſed quales nati fueritis. Dic quid attuleris aut ſi dicere erubeſcas Apoſtolum audi: nihil intulimus in hunc mundum.* Let vs conſider when any thing is begged of vs, who they are ỹ beg? of whom they do beg? and what they do beg? who do beg? men of whõ they do beg? of men. Who do beg? ſuch as are mortal. Of whõ do they beg? of ſuch as are mortall. Who do beg? weake. Of whõ do they beg? of thẽ that are weake. Who do beg? the miſerable. Of whõ do they beg? of ỹ miſerable. Lay aſide their goods & worldly wealth, they are ỹ ſame that beg,

Aug in euã. Mat. Ser: 5.

beg, that they are of whō they beg. Therefore what forehead hast thou in begging of God, that regardest not thine equall who beggeth of thee? but thou saiest I am not such a one as he, God forbid I shuld be such a one. This he that is in silke, speaketh of him that is in vilde raimēt. But I do not ask thee what thou art in thy brauerie, in thy gay garments, but what you were when you were both borne. Tell me what thou didst bring with thee? or if thou dost blush to tell it, heare what ỹ Apostle telleth thee. Thou broughtest nothing into this world. *Ergo si habes aurum, habes non unde sis bonus, sed unde facias bonum, habes pecuniam? eroga: erogando pecuniam, auges iustitiam. Vide quid minuatur, & quid augeatur. Minuitur pecunia, augetur iustitia. Illud minuitur quod eras relicturus, illud augetur, quod in æternum es possessurus. Consilium do tibi rerum, disce mercari, laudas mercatorem qui vendit plumbum, & acquirit aurū, & non laudas mercatorē qui erogat pecuniam & acquirit iustitiam?* Therfore if thou hast golde, thou hast not wherewith thou maist be good, but whereby thou art enabled to doo good. Hast thou money? Distribute it amongst the poore, by giuing vnto thē, thou increasest thy righteousnesse He hath duided & giuen to the poore, his

1. Tim. 6
Aug. ibid.

righteouſneſſe indureth for euer. See therefore what it is that is diminiſhed, and what it is that is inlarged. Thy money is diminiſhed, but thy righteouſneſſe is increaſed: that is made leſſe which thou wert to leaue: and that is made more which thou art euer to poſſeſſe. I giue thee therefore my counſell to gaine, learne therfore the trade. Thou commendeſt the Merchant, who ſelleth lead, and getteth Gold: and wilt thou not prayſe that Merchant, who giueth his money, and obtaineth righteouſneſſe? *Cætera perditis, hoc ſolum non perditis* (ſaith the ſame father: ye looſe all other things, but this thing only we cannot looſe, the reward of good workes, euen the ſaluation of our ſoules. Let vs therefore with ioy, in hope of greater ioy which we ſhall haue for it, giue liberally and readily to the poore. It ſhall not be giuen, but lent for a time, to him that will pay thee ſeauen folde in thy boſome. Thoſe that are ſuch obſtinate & hard hearted people, as are paſt feeling, and haue no conſcience nor commiſeratiō of the poore diſtreſſed people, wandering vp and downe hungrie and thirſtie, their ſoules gaſping for your comfort, as a thirſtie land: let them in time take heede, and by a ſpeedie remorſe, labor to preuent the iudgement to come: let them

A ſimilitude.

them redeeme the time which they haue loſt, and now in this acceptable time for thē to be relieued, which is this time of ſcarcity: let them be rich & bountiful in their almes, if they do it not in this life, there will be no vſe of it after this life. *Nemo dicturus in reſurrectione mortuorum frange eſurienti panē, quia non inuenies eſurientem: nec veſti nudum, vbi omnium tunica, immortalitas erit: nec ſuo ſcipe peregrinū vbi omnes in patria ſua viuent: nec viſita egrum, vbi eſt ſanitas ſempiterna: nec ſepeli mortuum, vbi mors morietur.* No mā ſhal ſay in the reſurrection of the dead, break thy bread vnto the hungrie, becauſe thou ſhalt not find any who doth hunger: neither cloth the naked, becauſe with immortality wee ſhal be all cloathed: neither enterteine the ſtranger, for there we ſhal al liue in our coūtrie: neither viſit the ſick, where health is euerlaſting: neither bury ỹ dead, where death it ſelf ſhal die. And I conclude this exhortation, & the whole treatiſe with the words of exhortation which S. *Auguſtine* vſeth, to the rich of his time, which I heartily wiſh may bee borne in minde of the rich of this time. *Diuitis purpurati fuge exemplum: pauper beatitudinem emit mendicitate, & diues ſupplitium facultate: deſiderat guttam, qui negauerat micam. Diues fuit ille de quo nunc loquimur,* Auguſt. Tom. 16 dominic. 5 t poſt Trinit.

& nunc ſunt diuites de quibus loquimur. Vnius ſunt nominis, caueant ne ſint vnius conditionis. Inter diuitem purpuratum, & Lazarum vlceroſum, mutata ſunt vices. Diues perdidit quod habebat, pauper cœpit eſſe quod non erat. Diues ille in ſæculo apothecas plenas reliquerat, & in inferno guttam ardens petebat & impetrare non poterat. Attendite fratres, totum diuitis corpus flammis gehennæ conſumitur, & ſola lingua amplius cruciatur, ideo ſine dubio in lingua maiorem ſentit ardorem, quia per eam ſuperbe loquendo, contempſerat pauperem. Auoid the example of the rich man, cloathed in purple. The poore man obtained heauenly bleſſings by his beggery, and the rich man extreame torments in hell, with his wealthie faculty. He was rich of whom wee now ſpeak, & there are rich men to whome we now ſpeak: they are of one name, let thē take heed they be not of one conditiō. The caſe is now altred, which was then between the purple rich man, & betweene *Lazarus*, who was ful of ſores. The rich man loſt that which he had, & the poore man began to be that which he was not. That rich man in the world had his garners full of all manner of ſtore, and burning in hel, he deſireth a drop and could not obtaine it. Giue eare to this, the rich mans whole bodie is in a fire in hell,

hell, and onely his tongue is tormented aboue all : therefore without doubt he feeleth a greater fier in his tongue, because he speaking disdainfully with his tongue, did contemne God, and denied almes.

The God of mercie graunt, that we may be more mercifully minded to his Saintes which are now, or shall heereafter be in aduersitie: that we that follow this mans steps may tremble at his iudgement and leaue these steppes, if that we will not taste of his stripes. As the seruant of *Abraham* coulde not perceiue a more euident signe, that *Rebecca* was worthie to bee daughter in lawe vnto *Abraham*, then her francke nature, and liberall inclination, which shee shewed in drawing water to quench his thirst, and tolling him into her mothers house: so wee cannot expresse, a more manifest token, that we are children of *Abraham*, then by giuing drinke to the thirstie, breaking bread to the hungry, cloathing the naked, harboring the straunger, visiting the prisoner, and succoring euery one, that hath neede of our helpe : which mercifull disposition, the God of all mercie grant vnto vs, for his mercie, and his Christs sake.

FINIS